

commonweal

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IN KOREA: A PROPHETIC MINORITY JAMES BAKER

THE MIND CONTROLLERS FRANK GETLEIN

SUCCESS AT STRATFORD WILLIAM T. LISTON

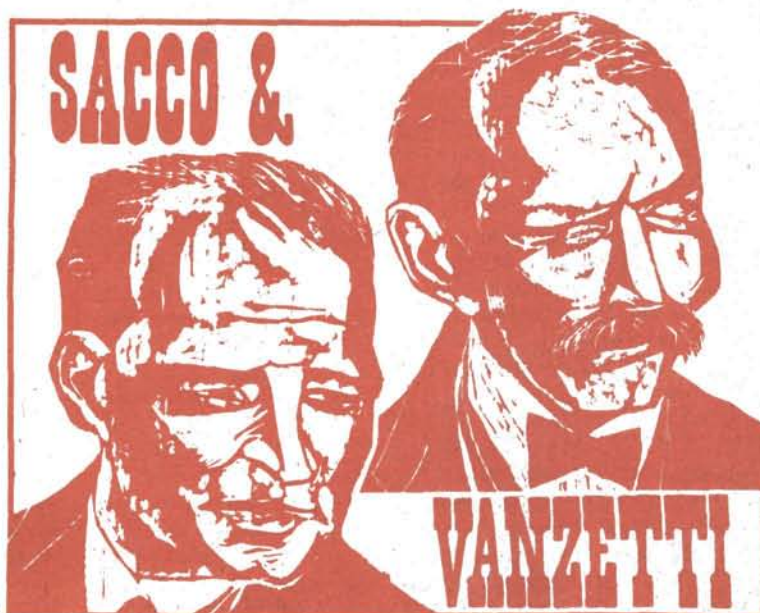
NOVELS OR WAR NOVELS? MARK TAYLOR

PROPAGANDA AND WORLD WAR II GORDON C. ZAHN

CATHOLIC PENTECOSTALS BERNARD COOKE

IN BRIEF DOROTHY DOHEN, STU COHEN, RALPH McINERNY

ORDINATION OF WOMEN AN EXCHANGE OF VIEWS



'THE NEVER-ENDING WRONG'

JOHN DEEDY on KATHERINE ANNE PORTER'S BOOK

12-77
AG-24003 12-75 12-76
St. Charles Sem. Libr.
Carthage Sta.
Celina, Ch. 45822

NEWS & VIEWS

The Neutron Bomb

The American Catholic press by and large has maintained a characteristic equanimity over news that the U.S. has developed a neutron bomb, that seeming answer to the moral theologian's prayer that "limits" the effects of a nuclear blast to a radius of about 1,000 yards and radiation effects to 24 hours, so that all the victor need do is remove the bodies, rebuild a few buildings, and "normal" life can continue.

Not so *The Tablet*, the international Catholic weekly published out of London. The satirical scenario of the preceding paragraph comes in fact from its editorial columns. *The Tablet* is terribly upset and finds it incomprehensible that the President who would save the world from the B-1 would give it the neutron bomb. Thanks for nothing.

The Tablet sees the neutron bomb aggravating international relations in two ways: It escalates the arms race, since the Russians must move towards protective measures and imitation; secondly, it quickens the likelihood of nuclear war, since it will be a much greater temptation to use the weapon in a crisis exactly because of its limited effect and precision. Said *The Tablet*: "The line between a tactical and a strategic exchange is very fine and the neutron bomb, in making the first more likely, points also to the second."

For support, *The Tablet* invokes Vatican II's *Gaudium et spes*: "Men should be convinced that the armaments race in which so many nations compete is no safe way to guarantee peace, nor is the balance resulting from it sure and genuine peace. It slowly aggravates the

causes of war instead of doing away with them."

Meanwhile, Canon L. John Collins, the outspoken former Precentor of St. Paul's Cathedral in London, blasted the neutron bomb as "our old friend the arms race in a new guise."

Preaching in St. Paul's, he declared:

"Whatever from the worldly point of view may be true or false about statements in favor of the use of nuclear power for military purposes—whether as tactical or strategic weapons, whether as so-called 'deterrents' or as instruments of actual warfare—surely as Christians we need to question every such statement from the point of that wisdom which, to quote from St. Paul, to the Greek is foolishness and to the Jews a stumbling block.

"And how are we to square the use of threats, whether they be of strategic nuclear bombs or of tactical ones, with the injunction we Christians so frequently forget or reject: the injunction to love one another."

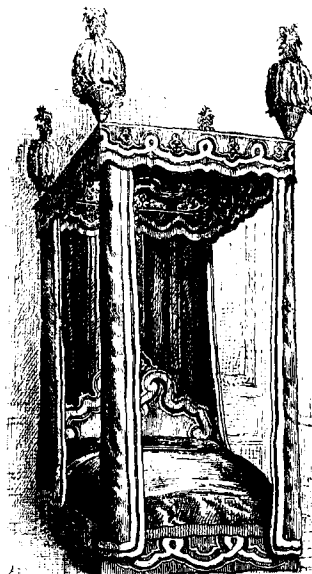
If there was a kindred sermon preached in this country, I didn't hear of it.

Human Sexuality

Going back to *The Tablet*, the controversial human sexuality study of the five-member commission of the Catholic Theological Society of America received a much calmer and more urbane evaluation there than anywhere in the American press, except perhaps for Father Eugene Kennedy's piece in the *Washington Post*.

The Tablet called on Father F. X. Murphy, the American theological writer of a couple of existences, and he ranked the study "as an achievement . . . marking the arrival at maturity of the U.S. theological community."

(This, recall, is the study that examined varieties of sexual behavior, including the most exotic, and offered



tentative criteria for understanding and accepting them.)

Said Murphy:

"In the evolving Christian view of sex, the relationship between the pleasure motive and the maturation achieved by self-control still needs clarification. So does that between grace and the motivation and internal strength to practice the virtue of continence in the various stages of man's physical and psychic growth.

"In view of all this, the alarmed reaction of several bishops and chancery officials, and the prompt assurance given by Archbishop Joseph Bernardin, as president of the U.S. Bishops' Conference, that the hierarchy's theological commission would respond to the document, 'many of whose conclusions are not in accordance with the teaching of the Church,' seems premature if not absurd."

'Baptizing' Republicans

Well, the republic can rest easier tonight. The Republican National Committee has an Ethnic/Catholic Division, and its head is Father Donald Shea, on leave from St. Joseph's College in Indiana.

His role will be "to point out the essential similarities between Ethnic/Catholic interests (his cap 'E') and Republican philosophy, and to

help bring individuals from such interests into the mainstream of Republican party efforts at all levels of government."

"The Republican party favors the individual and preserving neighborhood life," Shea declares. "I think it can best answer the problems that Catholics—and especially ethnic, Eastern European Catholics—face today. Their neighborhoods are being torn up."

His comments appear in *Twin Circle*—where else?—back-to-back, ironically, with a column of one of the midwives, if I might use the word, of the ethnicity phenomenon, Michael Novak. Novak also is concerned about religious Republicanism, but not quite in the same way as Shea.

"While many mourn the death of the Republicans, Jimmy Carter has quietly called to them as Jesus called to Lazarus. The stone has rolled away. The garments lie athwart. Republicans are born again."

What of Democrats?

"Jimmy Carter has cut into the 40-year-old tree of the Democratic party and discovered rot. Respect for living things has made him Republican, a party being born again in the bosom of its enemy."

Novak's conclusion: A new party of the left is now in prospect. If it's led by crazies, then, says Novak, the "Republicrats of Jimmy Carter" may be running things for 40 years.

Odds and Ends

—One of the large names of modern British Catholicism has asked to be relieved of some of his duties. Bishop Basil Christopher Butler, the same who was Abbot of Downside, will step down as Area Bishop of Hertfordshire County. Bishop Butler, 75, will remain as an active Auxiliary Bishop of Westminster, and continue his writing and lecturing.

JOHN DEEDY

CORRESPONDENCE



Segregated Orders

Bay Saint Louis, Miss.
To the Editors: In reference to Mr. Christopher Vescey's article "Black Catholics" [May 27], I would like to point out that the Society of the Divine Word is an international, interracial society of over 5,000 priests and Brothers composed of Europeans, North and South Americans, Asians, Africans, Australians and Polynesians, working in 35 countries of the world. Of the more than 400 SVD's in the United States, there are less than 70 black SVD priests and Brothers. It is not a segregated order, as he contends.

It is true that St. Augustine's Seminary in Bay St. Louis, Mississippi, opened in the '20s for the training of black candidates for the priesthood and brotherhood for leadership roles in the Church. However, the seminary has been integrated since its beginnings in the '20s, although "officially" only since 1950, because of existing laws. It has produced four black bishops, namely Bishop Joseph O. Bowers, S.V.D., of Antigua, West Indies; Bishop Harold R. Perry, S.V.D., of New Orleans; Bishop Carlos Lewis, S.V.D., of Panama; and Bishop Joseph A. Francis, S.V.D., of Newark (mentioned later on in his article). Prominent Catholic laymen, such as Ambassador Wilbert Lemelle of Kenya, Prime Minister George Price of Belize, are among the many outstanding black leaders who attended St. Augustine's.

Our goal is to continue to develop Black leadership at all levels . . . today, one of the four provincials in the U.S.A., is a Black, Very Rev. Terry Steib, S.V.D., Bay St. Louis, Mississippi as is the Rector of our Divine Word College in Epworth, Iowa, the Very Rev. Leonard Olivier, S.V.D., and two Vicars, the Reverends Mark Figaro, S.V.D. of Lafayette, La., and Clarence Howard, S.V.D., of Oakland, California. Also, 20 pastors in parishes staffed by SVD's are black.

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ILLUSTRATIONS: Front cover: Antonio Fransconi/Folkways/LNS

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COMMONWEAL

232 MADISON AVE., NEW YORK: N.Y. 10016

Telephone: (212) MU 3-2042

A review of Public Affairs, Literature and the Arts. Second class postage paid at New York, N.Y. Printed in the USA and published bi-weekly by Commonwealth Publishing Co. Copyright © 1977 Commonwealth Publishing Co., Inc.—US and Canada: \$17 a year. Foreign \$19. Single copy 75c. Special two-year rate \$29.50. Foreign \$33.50.

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, and Book Review Digest. Microfilms from Vol. 1, 1924, to date available through University Microfilms; 300 N. Zeeb Road, Ann Arbor, Mich. 48106. National Serials Data Program No.: ISSN 0010-3330.

THE DAVID BERKOWITZ STORY

The most obvious level of the tragedy in this summer's Son of Sam shootings that reduced so much of the once optimistic and glamorous New York to panic is immediate and personal: the sudden, senseless deaths of five young women and one young man and the paralysis, blinding and wounding of seven more. For their families and friends the pain is deep and forever—more painful in its irrationality, since the killer killed for no other cause than the experience of killing itself.

On another level, the killings have been almost equally terrible in what they have dramatized about human nature under stress—whether the stress comes from fear of being gunned down in your parked car or on your neighborhood street corner; or from the terrifying, violent, vengeful, juices boiling away inside otherwise ordinary citizens who now exclaim to newsmen how they would love five minutes alone with the suspect, or how they would tear him to pieces, or who stand outside the Brooklyn Central Court Building yelling, "Kill, kill!"; or from the journalists who lust to grab a "scoop" and sell more newspapers, no matter what the truth or consequences of spreading the "scoop" across the page (such as the *New York Post's* "MOBSTERS JOIN HUNT, GODFATHER ORDERS: GET SAM" and its "HOW I BECAME A MASS KILLER By David Berkowitz," which was actually some letters he had written years before); or the exceptional thirst for the buck that would make men with the God-given talents of Jimmy Breslin and Dick Schapp say yes to a publisher's offer to produce a Son of Same novel within a few months; or from the politician's need to get re-elected, to somehow demonstrate through hastily called press conferences that he is in control when the city seems to be losing its collective head.

But the hardest aspect of the tragedy to respond to is the person of the killer himself. And we must respond. He is a human being with a demand

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on our understanding and love. As Robert Lipsyte wrote in the *New York Post*: "So long as he was faceless, a specter in the city, a terror, a demon, there was no need to deal with him. Now he is suddenly a man, with a face and a history and even a joke—a parking ticket." As we should have foreseen, a sick, pathetic man. A blank-faced, innocuous, perpetually smiling, pudgy, little composite of so much that is both good and sad about the urban culture that made and feared him: Italian, Jewish, Baptist, "Jesus freak," satanist, ex-soldier, volunteer fireman, auxiliary policeman, postman, drug-abuser, strange neighbor, forsaken yet loved, free as any citizen to own a .44 caliber revolver and to walk in and buy a .45 caliber, 30-shot semiautomatic rifle in a neighborhood gun shop. There, as he planned to climax his year of madness by shooting up a Long Island discoteque, there was little between Berkowitz and his potential mass-murder weapon but the gun dealer's judgment that she would not sell it to a "ding-a-ling" but that this was a "very nice fellow."

Thus to understand David Berkowitz in a way that would allow us to deal with what he has done we must see him both as an individual and in the way that his

reign of terror has characterized the growing violence and desperation of city life itself. He was the psychological master of a city already approaching a despair brought on by blackout looting, unemployment, street crime, noise and heat. And, as Rutgers psychology professor Edith D. Neimark pointed out in a letter to the *New York Times* [August 18], Berkowitz has become a victim of the public's willingness to let all kinds of psychotic behavior go unreported because we all learn to "mind our own business," and to allow easy access to guns and all kinds of dangerous drugs because guns and drugs are big business and big money is involved. Thus the blood of the victims is also on the hands of those who permit the conditions that produce psychotic killers to grow.

To acknowledge the commonness of David Berkowitz is to confront the community's common responsibility for his year of terror. Otherwise he is just another celebrity, a character in a TV series who, as one neighborhood kid said, "had some year. He psyched out everyone for a whole year. Wow." He is a "nobody" who suddenly became the most famous man in the world—until Elvis died and forced him off the front page.

WASHINGTON REPORT

THE MIND CONTROLLERS

Before you even consider the alarming substance of the recent revelations about the CIA's 25-year, 25 million dollar quest for methods of mind control to be exercised over its own agents, foreign agents and anybody else the agency thought profitable to brainwash, hypnotize or otherwise fiddle around with, it is important to think about the way these horrendous facts became public.

Some of them came out in testimony by new CIA director Stansfield Turner, more in files obtained by the *New York Times* under the Freedom of Information Act. Most of the material was found in a report which had previously been represented to Congress as no longer in existence; it was said to have been destroyed. In short, somebody lied, including, in high probability, the long-time agency director, Richard Helms. It is not unfair to assume that under Helms and under his much too revered predecessor, Allen Dulles, the method of the agency in dealing with Congress was exactly that: to lie and to keep on lying as a matter of operating procedure. Despite self-serving statements by Helms and other murderous and felonious agents and "ex-"agents about nothing having been done without prior presidential approval, there is certainly a strong possibility that Helms and Dulles lied to Presidents as blithely as they lied to Congress. Why not?

Presidents, like members of Congress, are merely elected officials, not inside "The Company," not really appreciative of the desperate stakes for which the game is played nor of the need to fight fire with fire, to subvert the Constitution in order to save it and so on and so on in that style for pages, chapters, years: you can read all about it in the novels of Howard Hunt: the agent as self-pitying, self-sacrificing hero, taking upon himself the awful burdens of secrecy and illegality to save a nation that will never understand what it has been saved from nor by what methods, let alone by what lonely hero—unless, of course, it reads his novels and believes them.

O.K., they lie. This is hardly a surprise but here it is established once more. One only wishes in that incredible moment when Richard Helms, of all people, leaving a congressional hearing to which he had lied and crying "Killer Schorr! Killer Schorr!" at Dan Schorr, the television newsman to whom we owe a lot of our knowledge about the spookiness of the spooks, that someone had had the wit to cry, "Liar Helms! Liar Helms!"

The only way you stop that is to hold them for downs and Helms is as good a place to start as any. Where is the perjury inquiry? To lie is a sin, to commit perjury a crime; we have no different name for it, but for the head of any government agency to lie or commit perjury

in sworn testimony to the representatives of the people empowered to watch his work, that, surely, is worse than saying you already have a dinner date when you don't, even than saying you were in Syracuse when poor old Sacco Fagiolo did the scuba dive in cement flippers off the Hoboken piers, when you, in fact, were fitting the flippers. What the liar does in those circumstances, besides obviously violating his oath of office, is to make orderly, democratic government more difficult, more nearly impossible. He—they—have to be tagged on it.

The substance of the new revelations falls roughly into two parts: the outrageous and the incredible. Under the heading of the outrageous, the CIA, in the process of testing drugs that would facilitate the control of people's minds, committed felonious assault upon some hundreds of American citizens, among them patrons of East and West Coast bars, inmates in criminally psychopathic institutions and patients in ordinary hospitals. Among the victims, too, however, were people actually working for the Agency and staff members of some of the involved institutions. There was at least one murder—or homicide, the category of crime has not been established because the crime itself has been swept under the carpet by a complaisant Congress which handed out a reparation payment to the victim's widow some 20 years after the killing. The victim, incidentally, was neither a hospital patient, an imprisoned criminal nor a bar patron, but a scientist actually working on the program.

What that demonstrates, if it needs to be demonstrated at this late date, is that the Agency has been quite willing to murder its own if that seems desirable, a conclusion buttressed by the fact that one aim of the whole research endeavor was to fix CIA agents so that they would ignore self-preservation and die for the cause. This, of course, raises the question as to whether that agent killed in Athens was killed by the Agency in order to show the danger of open inquiry into the Agency's activities. That possibility is not to be dismissed lightly: the only benefactor of that murder was the Agency. The record shows it was willing to kill its own for its own purposes and certainly the death of Agent Welch did serve those purposes at the time, namely giving pause to those who wished to get the Agency's criminal record on the public record.

At that same hearing, someone should also have yelled "Killer Helms! Killer Helms!" Again, the only way to put a halt to all this is to bring the criminals to book.

If the outrageous crimes the Agency was committing against Americans at random and its own employees or contractors suggest a tragic farce, Hitler's experimental camps staffed by the Keystone Kops, the incredible side of the ledger suggests nothing so much as *The Rover Boys Run Amuck*. There was a scheme to detect the movements of Soviet submarines by employing the services of water witches; another to use mental telepathy

to send and receive clandestine messages, to melt the Berlin Wall—perhaps by the same sinister forces hovering in the air that Al Haig blamed for the gap in the Watergate tapes that served his master so well—to make mushrooms into rubber, a feat easily accomplished, in fact, just by overcooking.

What's it all mean? Was the CIA—is it still?—a combination of the criminally insane and the just plain cuckoo? Dr. Caligari meets Rube Goldberg? To some extent that was certainly the case; it's hard to explain the record any other way, and to that extent, it is amazing those agency loonies would take the risk of entering mental hospitals to carry on the good work, astounding they got let out again: standards are falling everywhere.

A lot of the schemes on foot over those 25 years and through that \$25 million of the best suggest James Bond, but actually before James Bond the same sort of idiocy was turning up in action comic books of World War II and the years of the early Cold War, the formative years, it may be, for the kooks who turned the Agency into the comic strip it became. What all the schemes had in common was the idea of a magic solution to a complex problem reduced to an attractive but false simplicity. (At one point the Agency actually engaged the services of a professional magician for consultation and instruction.) This is natural enough because the whole CIA worldview throughout most of its history has been one of comic-book simplicity: the Good Guys Against the Bad Guys. Since the Bad Guys are known to be willing to do anything to win, the Good Guys must be just as willing to commit any evil for the sake of the larger good.

It is said in extenuation that the Agency loonies got into this line of work when it was believed that the Russians had perfected mind control, used it on Mindszenty, on American prisoners of war in Korea, on a possible Manchurian Candidate. Very early, however, it was learned that the Russians had done no such thing; nevertheless, the work continued in order to get ahead of the dread foe. It has been a feature of the Cold War that we are constantly turning into the enemy; in this case we turned into not the enemy as he was but the enemy as we feared he might become.

Two more points: it all came to nothing. None of the loony schemes worked, produced anything of the slightest use to intelligence gathering. They were, therefore, romantic self-indulgence on the part of perpetual adolescents lost in the dreams of juvenile fiction. The juveniles dominated the Agency through most of its life: the real work was done, mostly, by librarians. Except for the brief tenure of James Schlesinger, Stansfield Turner is the first grown-up to head the CIA.

Finally, the Agency always had control of the minds it needed to control: presidents and key congressmen. With luck, that control will be broken by the farce-tragedy now revealed.

FRANK GETLEIN

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narrow victory in 1971 grown increasingly hard for post-Vatican II Catholics, especially those with a history of being outsiders, to leave alone. Legally-questionable constitutional amendments and oppressive emergency decrees—all unchallenged by the Nixon-Kissinger-Ford administration—have created a stable, economically-productive society in which no one can walk the streets after midnight, school children learn first to stand in straight lines and bend to authority, and anyone who dares criticize the government in any way is sent to prison.

It is the kind of situation that brings out the best in Catholic minorities. It also produces saints. One young Korean who may well be on his way there is the poet Kim Chi-ha.

Kim Chi-ha personifies the struggle of the Church in Korea today. A graduate of Korea's prestigious Seoul National University, where only the top students can enroll and a degree usually means success in a career, he gained early recognition as one of Asia's most promising Catholic poets and playwrights. In the atmosphere of disillusionment brought on by the political events of the '70s, his poetry and drama turned ever more satirical. He poked fun at everyone and everything, even the leaders of government and their poses.

He was arrested, along with a large body of other dissident religious leaders, professors and students, in 1974. In 1975 he was released, when others were pardoned, but three months later he was rearrested and charged with writing pro-Communist literature. The "proof" of his guilt were notes he had made for a play in which one character would defend Marxism before being proven wrong. Under pressure and torture, Kim Chi-ha was forced to confess to Communist sympathies and imprisoned at solitary confinement in Seoul Prison without hope of pardon.

Recently he was able to smuggle a "Declaration of Conscience" out of his cell. In this remarkable document he apologizes for his "confession" and tries to set the record straight. Excerpts from it amply demonstrate the Catholic witness in Korea today:

On Catholicism: "The reason I became a Catholic is that Catholicism presented to me as a universal message not only the thought that spiritual and material burdens could all be overcome, but that oppression itself could be exterminated by the simultaneous salvation of both the oppressor and the oppressed."

On Democracy: "What is democracy? It is the thought that opposes silence. It is the system that values the free logos, the free word." "What I demand and fight to win is absolute democracy—nothing more and nothing less." "I am a Catholic, I am one of the oppressed Korean masses, I am a young person who hates from the depth of his soul privilege, corruption, and dictatorial powers."

On Violence: "The violence that I affirm is not the violence of oppression but the violence of resistance,

not the violence that destroys humanness but that which regains it. It is what can rightly be called 'the violence of love.'"

On Korea: "... in the conditions and climate of a country pregnant with contradictions like South Korea, the persistent resistance and the popular tradition of revolution is precisely the material out of which a new principle of human liberation, the principle of the unity of God and revolution, can be moulded."

This letter from prison, standing beside similar statements by Saint Paul, John Bunyan and Martin Luther King, proves once again that under adverse conditions the Church's vision grows clearer and its voice stronger. We all of course hope that individual suffering and political oppression will soon end in Korea. But we should wish on Korean Catholicism no great numerical or social success—and certainly no Korean Constantine. Better that it remain small and despised and prophetic.

JAMES BAKER



LEWIS TURCO

THE TROLLEY

It stands at the end of the line,
its vintage windows rosé
with the last of the sun.
The lawn begins to creak out
its cricket sounds.

The park ducks are like sparks
about the two swans
burning out of blue sconces.

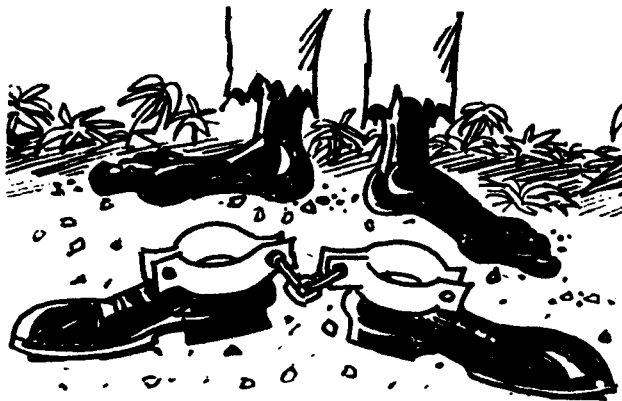
The trees have leaves
thick as Moorish carpets:
their silhouettes blot sunlight,
drink it off banks and gravel walks.

There are bows of flowers,
beds massed beneath the flag
poling it windily near the bandshell
with its applause of green benches,
its rustic orchestration:
flagstone, sandstone, half-timber.

Daylight lies draped lightly
about the hills with their stone tower,
its four flights of iron stair—
the town unfolds beneath the parapet.
The trolley rolls down the distance
ringing sparks and reflections
as night comes mooning.

A BLOW TO MINORITIES

HERBERT HILL



The Supreme Court and seniority systems

Last June 1, racial minorities and women suffered a harsh blow when the Supreme Court ruled that seniority systems that perpetuate discriminatory job practices are not necessarily illegal if the systems were in operation before July 1965. In its seven to two ruling, the Court held that unless plaintiffs can prove intent, seniority systems in force before Title VII of the Civil Rights Act took effect are valid, even if those systems bring into the present the effects of race and sex discrimination.

In a blistering dissent Justice Thurgood Marshall, joined by Justice William Brennan, argued that the decision of the Court would have a "devastating impact" on minorities who prior to 1965 were "assigned the lowest paid, most menial jobs in many industries throughout the nation, but especially in the South." Justice Marshall said he could not believe that the Congress that enacted the Civil Rights law "would have agreed to postpone for one generation the achievement of economic equality." Justices Marshall and Brennan concluded that the ruling of the Court would mean that equal employment opportunity for a full generation of minority workers would remain a "distant dream."

I agree with the views of the dissenters. The decisions in the seniority cases are a disgraceful retreat from the goal of justice for racial minorities and women. The

decisions fortify the racial caste system in employment and will make more difficult the attack on patterns of job discrimination. The Court in essence told blacks and other minorities that they cannot expect redress during this period from the judicial system. It also signifies the end of the era that began with the Court's decision in *Brown v. Board of Education* in 1954.

The action of the Court denies the aspirations of a whole generation of black workers who fought for and won the passage of the Civil Rights Act of 1964 including its employment section known as Title VII. A major demand of those who participated in the massive civil rights demonstrations of the 1960s was the right to employment and an end to the patterns of occupational segregation which locked out black workers from the good jobs, and froze them into dead-end classifications. The recent decisions give discriminatory employers and labor unions a new legal weapon to wipe out the gains of the past, to turn the clock back, and to more firmly impose racist patterns which continue to lock black workers in the lowest paying, dirtiest, and most unhealthy jobs, where they are more vulnerable to unemployment than any other group in the labor force.

To salvage the Civil Rights Act on behalf of black workers, we must counter the arguments our opponents use against the interests of minority wage-earners. Those who defend traditional seniority practices argue that "while discrimination is of course undesirable, why penalize innocent white workers?" But the whites who benefited from the systematic denial of the rights of black workers are not innocent. They and their union representatives year after year deliberately negotiated discriminatory labor agreements that gave whites very sub-

HERBERT HILL will join the University of Wisconsin faculty this fall as a professor of industrial relations and Afro-American studies. He has served for many years as labor director of the National Association for the Advancement of Colored People, and is the author of the forthcoming book *Black Labor and the American Legal System*. This article is based on an address given at the recent NAACP convention in St. Louis.

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stantial benefits at the expense of black workers.

Apologists for the conservative labor bureaucracy tell us that we must not hurt whites who are allegedly not responsible for past discriminatory practices. This argument turns on the notion of individual rights and sounds very moral and high-minded, indeed. But it ignores basic social reality. For example, black workers have not been denied jobs as individuals but as a class—no matter what their personal merits and qualifications. Women have not been denied training and jobs as individuals, but as a class regardless of their individual talent or lack of it. Correspondingly, white males as a class have benefited from this systematic discrimination. The notion that these white workers are innocent and blameless is a myth and I categorically reject this notion.

It is also argued by the defenders of the racial status quo that the issue is not seniority, but rather problems of the economy, and when we have full employment, everything will be just great. This argument is as phony as the first one, as it too ignores reality.

A basic characteristic of the American economic system is the cyclical roller-coaster, which vacillates between periods of depression, near depression, or relative prosperity. This economy may seem to take a step forward but only to fall three steps behind in due course. The pattern for the past thirty years, with its setbacks and temporary improvements, has resulted in a steady increase in the massive rolls of the jobless. The realistic predictions of many economists clearly indicate a continuation of large-scale unemployment, especially for black workers, as a permanent feature of the economy.

Unemployment has been a persistent problem for women, young workers, and racial minorities during both good times and bad times. Even during periods of relative prosperity, the rate of unemployment for minorities has remained unacceptably high, often as much as two or three times as high as the rate of the general working population. For most black wage-earners, a return to economic normalcy is merely a continuation of economic deprivation.

In 1946, Congress passed a full employment act which changed nothing for black workers and their families, and it is doubtful that this problem can be solved by legislation. Full employment, while of course desirable, by itself solves nothing for the black worker.

Black people must have their full and fair share of whatever jobs exist at any given time. I reject the notion that whites have a prior right to work and that blacks must wait until some far distant time in the future when the goal of full employment is perhaps realized.

The struggle of black workers to end the systematic pattern of occupational segregation and discrimination is a long and hard one. A struggle conducted against powerful adversaries including employers, labor unions,

and the government. A key element in this difficult battle has been the problem of separate racial seniority lines in union contracts.

Between 1941 and 1946, the World War II Fair Employment Practice Committee, in its hearings and investigations, demonstrated that major sections of organized labor systematically deprived blacks of employment rights with impunity. In its railroad industry hearings, the FEPC documented the relationship between the collective bargaining status conferred on railroad unions by the Railway Labor Act and the power of those unions to negotiate agreements with railroad companies that systematically segregated blacks in some crafts and excluded them from others in an industry in which there had formerly been a substantial proportion of jobs available to them. Soon thereafter, the Supreme Court in 1944 in its decision in *Steele v. Louisville & Nashville Railroad* provided a limited remedy through the doctrine of fair representation.

Black workers brought other lawsuits against major employers and labor unions, and early in the 1950s the NAACP Labor Department began to hammer away against the structure of separate racial seniority systems in many industries. In steel manufacturing, in oil and chemical refining, in pulp and paper processing, and in other unionized industries characterized by institutional patterns of job discrimination, the NAACP carefully documented and took action against segregated job lines. Roy Wilkins and I repeatedly presented the results of NAACP investigations and the complaints received from our members to the top leadership of many labor unions. We urged action, but instead, the leaders of organized labor gave us kind words and empty promises about what they would do to eliminate discrimination in the sweet bye-and-bye.

Soon after the merger in 1955 between the AFL and the CIO, the Association's Labor Secretary prepared extensive memoranda for the newly merged labor federation, again requesting that action be taken to eliminate segregated seniority lines which were negotiated by many labor unions into their collective bargaining agreements. But instead of taking action where action was needed, the leaders of organized labor arranged for more meaningless civil rights resolutions and proclaimed their undying devotion to the principle of racial equality—not immediately, of course, but at some future time when brotherhood is achieved. More civil rights departments were established, more press releases issued, and more pious statements distributed. Instead of action to eliminate segregated job classifications, they resorted to self-serving public relations efforts. But nothing really changed for the black worker, as the same unions year in and year out continued to negotiate discriminatory labor agreements: labor agreements that were wrong then and are wrong now.

Immediately after Title VII went into effect in 1965,

the NAACP acting on behalf of our members and black workers generally, filed many complaints with the Equal Employment Opportunity Commission against employers and labor unions responsible for institutional patterns of job discrimination as a result of segregated seniority provisions in labor-management agreements. Many of these cases were eventually to find their way to the federal courts, and for the first time black workers were able to move into the hitherto "lily-white" lines of job progression. Furthermore, the courts ordered millions of dollars in back pay to non-white workers and women who had been the victims of systematic discrimination. Six circuit courts of appeal in some thirty cases held that minority employees not only have a right to move into the all-white job classifications, but that they must be permitted to take their accumulated plant-wide seniority with them. We fought for this approach as we believed it to be in accordance with fundamental principles of equity and justice and in accordance with the Equal Employment Opportunity Acts of 1964 and 1972. But now the Supreme Court has reversed this body of law in decisions that are grounded not on judicial principles and certainly not on the 1972 amendments of Title VII, which explicitly approved the decisions of the courts in Title VII seniority litigation. The Supreme Court acted in response to a well orchestrated, nationwide propaganda campaign against what our enemies call "reverse discrimination," a campaign of malicious distortion and the manipulation of racial fears among whites. A campaign conducted by the opponents of racial justice.

The very success of Title VII litigation has provoked a growing opposition to the law and a stiffening of resistance to its requirements. The AFL-CIO, one of the major lobbying groups which supported the original Act in 1964, became increasingly hostile to the law as many of their largest and most important affiliates were repeatedly involved as defendants in costly and protracted litigation under Title VII. Organized labor found, to its great chagrin, that instead of a federal version of the ineffective state fair employment practice statutes, Title VII was being interpreted and enforced by the judiciary. It was the courts that were ordering extensive changes in job practices codified in collective bargaining agreements held to be in violation of the law. The retreat of the labor federation was sharply expressed in its brief *amicus curiae* in *Evans v. United Airlines*, one of the three cases decided by the Supreme Court on June 1. In its brief, the AFL-CIO attacked one of the most effective remedies the courts have developed in Title VII litigation, restoring blacks and women to the place they would have held had it not been for discriminatory hiring and promotion practices.

In *Evans*, a case involving job discrimination based on sex, the AFL-CIO attacked the validity of the line of decisions in seniority cases beginning with *Quarles v.*

Philip Morris, Inc., and again demonstrated that its primary commitment was to the white male worker. The brief *amicus curiae* of the AFL-CIO in *Evans* was not only an attack on women workers and blacks locked into segregated seniority structures, it was also a repudiation of the fundamental premises of Title VII. Quite clearly, organized labor has succeeded, through the Nixon Court, in gutting Title VII.

The retreat of the federal courts occurs during a most difficult time for black America. In northeast metropolitan poverty areas, to take one example, the unemployment rate for black sixteen-to-nineteen year olds is now 44 percent, for whites 21 percent. The nationwide black unemployment rate remains officially more than double the rate of unemployment among whites, but it is actually much greater, as government statistics do not include young blacks who never entered the labor force and older, discouraged workers who dropped out.

In every industry, in every sector of the economy, blacks bear the greatest burden of unemployment and endure the heaviest deprivation. Of the greatest sig-



nificance is the fact that the highest rate of unemployment among all categories is now experienced by black teenagers and young workers—almost 50 percent. This means that at least half of the young black population is in a *permanent* condition of hopelessness and despair, and that the social and psychological costs in wasted lives constitutes a major tragedy in contemporary American life. Here is the most volatile single source of potential urban disorder.

There is a deceptive calm in the black ghettos of this country and the current racial situation contains within it the potential for widespread violent eruptions in the future. The condition of black people is again declining and for many in poverty areas is already more desperate than it was during the most serious riots of the 1960s. As in the past, social and economic forces will generate ghetto rebellions that may require us to regard the civil disorders of the 1960s as mere prelude.

After the riots of the 1960s, there was a spate of investigating commissions to study the causes of the ghetto disturbances of that period. Among these were the National Advisory Commission on Civil Disorders, known as the Kerner Commission, the McCone Commission in Los Angeles, the Hughes Commission in

Newark, and other such groups in Detroit, Cleveland and Rochester. Each of these commissions was charged to examine the causes of the various riots and to make recommendations to prevent such occurrences in the future. In each and every city, continuing discrimination in employment was found to be a major contributing factor in causing the riots. But white America prefers not to remember the grim warnings of these reports. The major institutions of society are back doing business as usual, and we can predict with a high degree of certainty what the various national and local commissions studying the civil disorders of the 1980s will be saying about the significance of job discrimination to urban violence.

No matter how adverse the circumstance, we must continue the fight and develop the necessary programmatic responses. First, we must vigorously battle against the current retreat in the courts. While pursuing Title VII remedies wherever possible, we should file lawsuits against employers and labor unions and government agencies under the relevant sections of the Civil Rights Act of 1966 and under the Fifth and Fourteenth Amendments to the Constitution. We should attempt to salvage Title VII of the Civil Rights Act for present and future generations and continue such activity with a combination of social action and litigation.

Secondly, we must defend the principle of affirmative action even if it means that our fair-weather friends depart. A coalition that can only exist on the basis of sacrificing the most vital interests of the black community is not worth preserving. The opponents of affirmative action are ahead in presenting their case to the public, and we must be prepared to answer effectively all the lies about "quotas" and "reverse discrimination." The campaign against affirmative action is legitimizing new racist attacks and is stimulating anti-black attitudes. It is potentially most dangerous and must be effectively countered by all groups committed to advancing civil rights.

Third, we must continue to monitor the activities of federal agencies charged with equal employment responsibilities. The performance of these agencies, especially those charged with contract compliance responsibilities, has been derelict in the extreme. The campaign to weaken affirmative action requirements must be offset by our campaign to demonstrate the non-enforcement of these requirements. To do this effectively, it may be necessary to file an extensive series of lawsuits against the Labor Department and HEW, among others.

And finally, we must at all costs wage a counterattack against those who seek to subordinate the interests of black workers to the interests of other groups who have long benefited from oppressing minorities. Those who are committed to the future of black Americans know that the stakes are much too high for us to lose the battle.

TOM MCKEOWN

OTHER LIVES

Whenever the white figures
of myself

appear in the branches,
the lives

I have not lived,
I sing to them for strength

and mercy, sing that they
may forget themselves

and their solemn purposes.

JAMES FINN COTTER

TRAILWAYS TO JERSEY SHORE

My mind, my window,
let me wipe clean,
make cattails welcome,
let marsh grass in:
shine, scimitar beaches,
north savannahs, come—
plains of cloud cotton,
sky the shimmer of water,
salt, sand, and sun.

Bend, wind, tall poplars,
willow catkins wave:
make scrub pine enter,
let wildwood in,
buttonbush in blossom,
spruce, maple, and alder—
fade, fall of far waters
heard in pine forests
from mountain shelters.

Spin, pinwheels, milkweed,
in parks of the mind,
come, feathers of bracken:
make sedges welcome,
weeds, reeds, and rushes,
blow dandelion puffballs,
breathe pollen in—
here clams and cockles,
sand dollars swim.

an exchange of views

'On the Ordination of Women'

Portage, Mich.

To the Editors: Michael Novak's observations "On The Ordination of Women" [July 8] have greatly clarified the women's ordination issue for the American Church.

Obviously (according to Novak) women should not be allowed ordination to the Roman Catholic priesthood because: 1) they really don't like being women and are looking for a way out by becoming sexless, spiritualized clerics; 2) they don't want to serve in the Church but destroy it, and 3) they are just a bunch of unhappy "sisters" lust-ing for power.

And I suppose that Anita Bryant is really against homosexuals because gays don't like orange juice.

JACK DICK

Director of Educational Research
and Program Development
St. Catherine Religious
Education Centre

Massapequa, N.Y.

To the Editors: Michael Novak's article, "On the Ordination of Women" [July 8], is in poor taste, obviously poor judgment and is an insult to women who seek ordination to the ministry. The flip, sarcastic, superficial comments concerning "power-oriented females" are those of a myopic and narrow *men-tality*, and have no foundation in research or reality. The implication that women seek ordination because they are thirsty for power is perhaps a projection of the author's outrage that women should dare to seek justice, thereby threatening the male dominated superstructure of the institutional Church.

The scrutiny regarding gnosticism, antinomianism and moral fixation that the author would bring against the women's movement might better be brought to bear on the College of Cardinals, the USCCB, and Diocesan

Chanceries who categorically discriminate against women under the guise of "fundamentally unalterable" tradition.

The cultic priesthood with its fringe benefits of automatic and unearned status, respect, power, wisdom, is not the ministerial priesthood of Jesus that women seek. Jesus did not walk in the footsteps of the priests of his times. Rather he defined priesthood by his daily life and ministry, his death and resurrection.

It is unfortunate that the author cannot assure himself that women seeking ordination are "impelled by a desire for Christian holiness." Would that readers could assure themselves that Mr. Novak's 'blessing' on the "prudent and authentically Catholic" decision of the papacy was inspired by *his* desire for Christian holiness and justice.

Christian theologians have, to date, found nothing in Scripture that militates against the ordination of women. The smoke screen issues raised by Mr. Novak, i.e., "power-oriented females," "gnosticism," "moral fixation" and the like, cloud the real issue of the denial of fundamental Christian rights to women. Questions must be raised; dialogue must continue, but let us dialogue real issues based on solid research.

TERESA A. MCGREEVY, R.S.M.

National Coalition of American Nuns
Executive Board Member

Washington, D.C.

To the Editors: Michael Novak's recent article "On the Ordination of Women" [July 8] is even sillier than his previous proposal for a "Dual-Sex Eucharist" [Dec. 17]. In that piece he relegated women to the ludicrous liturgical role of "playing church" alongside a male priest "playing Christ." In this piece he carries the symbolic subordination even further and in a random series of unclear arguments "proves" that it is thoroughly Catholic

to deny priestly ordination to women.

His arguments about gnosticism and antinomianism are considerably off-target, both historically and theologically. There is no denial of sexuality, the flesh, or sexual differentiation in a vision of priesthood that is open to both women and men. Rather, there is an affirmation of the humanity of male and female and appreciation of the assumption of that humanity *in its fullness* in the Incarnation. Those Catholics who seek the ordination of women do so precisely *because of* the differentiation of humanity into female and male; gnostics would do so *in spite of* sexual differentiation. As to antinomianism, it has become clear since the discovery of the Coptic Gnostic library at Nag Hammadi in 1947, that gnosticism was a rigorously ascetic movement. Only in rare instances did a gnostic group exercise the logical (but non-historical) option of antinomianism. The gnostic rejection of matter took the form of a spirituality of strict asceticism, not libertinism.

Of Novak's initial arguments, the third is the most distressing: that the women's movement is "morally fixated on questions of power." The "contempt, hostility, and anger" toward laws and structures that Novak attributes to women seeking ordination are much closer to being projections of his own attitudes toward women than descriptions of the reality of women who wish to be ordained. The major motivation of these women is not a quest for power but a desire to bring service to completion in sacrament. Sacramental ministry is not magic, however, nor does it exist in a vacuum, somehow magically removed from the forces that shape human institutions. As *at least* a human society, the church is also a political entity, and on this level it is proper—necessary, even—to speak in terms of access to decision-making and to ad-

ministrative or jurisdictional power. What could be more gnostic than the radically dualistic distinction Novak draws between sacramental ordination and administrative power?

The remainder of Novak's arguments wander toward no particular point. The significance of his ruminations on the present low estate of the priesthood and the paradox that some persons (women) should seek it at a time when other persons (men) no longer seem to want it—but will nevertheless not share it—remains elusive. But the most puzzling of all is Novak's final observation on the derisive label of "petticoats" which Italians attach to priests. The practice stems as much from simple anti-clericalism as from any perception of symbolic dissonance or any sense that priesthood is a "sign of contradiction." Surely Novak cannot be serious in suggesting that males in drag are an adequate expression of the complex relationship between Christ and culture or a useful countercultural symbol?

The only Christian "sign of contradiction" is Jesus Christ himself (cf. Luke 2:34). It is the people of Christ, who make up his body the church, that continue to carry this sign through history and not that small fraction of its members who are priests. An appropriate manifestation of that contradiction today would be a church in which true human equality could be experienced. That would be a sacrament for the world, a light to enlighten the nations.

FRANCINE CARDMAN

Church History
Wesley Theological Seminary

Gray, Me.

To the Editors: Re Novak's "On the Ordination of Women" [July 8]: This article is smug and offensive to intelligent beings. Extending Novak's thinking one might cling to St. Paul's advice re hats for women in church and obedience for slaves . . . all in the best of tradition. Per Novak: "Those who argue in terms of 'equality of power' prove their position not to be Christian. . . ." How so?

I am a woman—and I do not need

the Novaks of the world to use a mumbo jumbo of an argument that says males should only have priesthood so that we may be saved from the dread dangers of gnosticism!

Women, dear Novak, are human beings who have been stifled and constrained long enough. We must have the same career options as men. To tell us that you must be convinced that the "signs of Christian holiness" are the moving forces behind the desire of some women to be ordained is really just too much! Are males who are interested in your priesthood really so much better motivated? Don't you need "signs of Christian holiness" from them too?

The best that I can wish for you—dear Novak—is several years as a working woman. Perhaps next time?

BETSY MITCHELL

Frederick, Md.

To the Editors: The article by Professor Novak, "On the Ordination of Women" [July 8], demonstrated a myopic view of the subject.

The first line of argument seemed to be more of an attack on the "women's liberation" movement than a well formed rationale. Prof. Novak took the position that it is the women's movement which raised the issue of ordination of women, rather than a serious searching on the part of Catholic women for their possible roles. On this point, it may be helpful to consider this issue historically appropriate because of our deeper understanding of the innate dignity of man and our consciousness of the need for everyman to express in and through his life the privileges, rights, and responsibilities of his humanity. If the person is a Christian, then there is another dimension which he seeks to express, to live. It is commonly accepted for a white male to seek this dimension on the highest level, that is ordination to the priesthood. It has also become accepted practice throughout the world for the Church to ordain oriental men and black men to the priesthood and to recognize these men as Bishops and Cardinals. This last step, as we know,

for the Roman Catholic Church, in the most recent centuries was taken slowly.

In this vein, I must then turn Mr. Novak's question back to him: "Is the ordination of women a Christian, or a worldly demand?" I must reply it is a Christian demand, fully in keeping with our ever growing understanding of what it means to be followers of Christ, members of the Church. In the document issued by Vatican II, *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, Chapter IV, it is stated that:

" . . . the Church not only communicates divine life to men, but in some way casts the reflected light of that life over the entire earth.

This she does most of all by her healing and elevating impact on the dignity of the person, by the way in which she strengthens the seams of human society and imbues the everyday activity of men with a deeper meaning and importance. Thus, through her individual members and her whole community, the Church believes she can contribute greatly toward making the family of man and its history more human."

At this time in history when women are seeking a "healing and elevating impact" on their dignity, will the Church community turn away? I don't believe so. We cannot at a time when the dignity of human life, the very right to life, is threatened by some women, ignore the women's movement. The Church must enter into meaningful dialogue and respond to the questions and the needs of women in the Church as well as in other communities.

Unfortunately I believe that if Prof. Novak's article was taken as the position of the majority it would not only be a blow to the women in the Church but also to our ecumenical efforts. His differentiation between the ministerial roles in Protestant churches and the priestly role in the Catholic Church is surprising. I will not address the difficulties in his statements at length but recommend a better understanding of the priestly role can be gained from

the Gospels and the *Decree on the Ministry and Life of Priests*. I would add that those within any Christian community called upon to fulfill the priestly-ministerial functions would have views on their roles very similar to those of the priest in the Roman Catholic Church.

In closing I would add a personal note, I am not a "radical feminist" but I am a Catholic woman. And, as one who believes with the Church in the importance of enhancing human dignity, and defending the right to life, I believe we need to dialogue on the issue of women's roles in the Catholic Community and in the world.

(MRS.) ROSEMARY G. SULLIVAN

New York, N.Y.

To the Editors: This letter may be a classic instance of a fool rushing in where angels fear to tread. The question of the ordination of women to the priesthood is a highly sensitive and emotion-laden concern for Catholics, surely outside the competence of non-Catholics to discuss.

Michael Novak's article, "On the Ordination of Women" [July 8], is a well-reasoned, balanced discussion of the subject, rich in insights for which non-Catholics may well be grateful, since the question confronts contemporary religion as a whole.

I certainly do not wish to deal with the question of the ordination of women to the priesthood, but would like to comment on one passage in Michael Novak's article which has implications for all who are concerned with preserving the integrity of tradition on the one hand and moving forward toward needed change on the other. He writes:

"One faces here a basic watershed. One might argue that this tradition (of the non-ordination of women) was 'culturally conditioned,' i.e., due to an inferior state of Christian perception. Or one can argue that something fundamental and unalterable is at stake. The difficulty for those who hold the latter position is that, for the most part, they can 'feel' the importance of their position, but find it difficult to find

conclusive arguments for it. The difficulty for those who hold the former position is that they seem to be asserting their own moral superiority over those who have preceded them."

I should like to suggest that the dilemma is not as sharp as Novak makes it out to be. Those who favor a change in current practice, whether in this area or others, are not compelled to "assert their own moral superiority" over earlier generations. To be specific, the elevation of women to serve as priests (or rabbis) in the past would have represented an intrusion of a new and completely alien factor into religious life, since those ages were male-dominated. The efficacy of women as spiritual leaders in the past would therefore have been gravely compromised by the fact that this area would have been isolated from the context of life in general. No special "moral inferiority" was therefore involved in reserving positions of spiritual leadership to men alone.

The radically changing conditions of modern life, however, make the ordination of women at least a debatable question, with significant pros and cons on both sides. But favoring the new step need not—and, in my view, does not—represent an act of moral condescension to the past.

ROBERT GORDIS

Professor of Bible, and
Rapaport Professor in the
Philosophies of Religion, Jewish
Theological Seminary of America

Savannah, Ga.

To the Editors: It was sadly amusing to me to read, in the same issue of *Commonweal* [July 8], Margo Hammond's article on Archbishop Lefebvre's religion, "a religion of rigid tradition that refuses to accept the changing world," and Michael Novak's less than profound argument for denying ordination to women. Mr. Novak's case is this: women have never been priests, women are different from men, therefore women should not be priests now. I do not deny the two premises (I even rejoice in the second); the conclusion

is a *non sequitur*, founded in "a religion of rigid tradition that refuses to accept the changing world."

To add insult to injury, Mr. Novak adds a side argument: women are not motivated by Christian holiness but rather by a thirst for power to become priests. Having already decided that a male priesthood is a "bulwark against gnosticism" (defined as denying sexual differentiation), Mr. Novak has stooped to the level of mudslinging. Frankly Mr. Novak, yours is not a particularly new line: any woman who doesn't know her place can expect to be called "power-oriented."

By coincidence, just last Sunday I heard a sermon by a deacon. He told us that a miracle was to occur: he, the most unworthy of men, was about to become a priest. Are not all men unworthy? This I thought was the great contradiction of the priesthood. Women are unworthy too, Mr. Novak. But miracles, events which fly in the face of nature, can also do the same to human tradition. We shall yet, like that deacon, have the miracle of the priesthood bestowed on us. Then the urchins in the streets of Italy can not only laugh at the contradiction of men in "skirts" (cassocks) but also at the contradiction of women as priests. The priests can laugh back; the real contradiction lies much deeper, a result of human nature, not human sexuality.

BETSY DARKEN

Tacoma, Wash.

To the Editors: I wonder why some men, great creative artists and thinkers, dry up as they grow older? Why is it that Wordsworth, in his later years, grew stale—so much so that his later poems are hardly ever read? Why did Hegel, and then Marx, lose the creative vitality of their youth, to turn slowly into the rigid systematizers of their old age? Or, in other, more relevant, words, why has Michael Novak, who had begun to look like one of America's most brilliant young theologians, turned into a slightly better-read version of Fulton J. Sheen?

I remember plowing through *Be-*

lief and Unbelief, and then, later, *The Experience of Nothingness*, thoroughly enjoying myself, thinking that Novak's insight, scholarly expertise, and intellectual honesty would be invaluable to a struggling American theology. Now, however, all I find by Novak are cautious, uninspired theological tidbits mixed together with say-nothing political sermons (cf. his recent Fourth of July diatribe against "King Jimmy").

Novak's most recent article, "On the Ordination of Women" [July 8], is particularly upsetting, not so much because the mediocrity of the thought is an insult to a once respectable theologian, but because it deals with an issue which may become critical during future ecumenical discussion.

Novak listed in his article three "aspects of the women's movement that deserve special theological inquiry," two of which do *not* deserve, at least in as much as Novak discusses them, serious consideration: the "antinomianism" of the women's movement, which Novak implies is almost anarchistic in its "enormous contempt" for "laws and structures, forms and boundaries"; and, secondly, the "question of power," which, as it turns out, is resolved by the fact that "the priesthood should continue to be a sign of contradiction to the power-oriented female. . ." The third point of inquiry, and the only one which Novak touches seriously on, involves what he chooses to term "gnosticism." It seems, according to Novak, that if women are ordained to the priesthood, we will begin to lose sight of the fact that "women are not men, and men not women."

One perhaps may wonder, legitimately, I think, how Novak ever came to such a bold conclusion. After all, according to the logic of his article, our whole view of men and women *as* men and women, of sex itself, depends upon whether or not women are ordained. Women may be Protestant ministers, but for them to be priests would somehow seriously undermine the "incarnational" view of sexuality which we now possess—

somehow the logic of this escapes me. Novak states that a person may maintain either a) that a male-only priesthood is a culturally conditioned phenomenon, or, b) that "something fundamental and unalterable is at stake." Novak obviously chooses the latter position. Yet, if one asked how it is that something fundamental and unalterable is at stake, all we are told is that people who hold such a position "feel" the importance of their position . . . but find it difficult to find conclusive arguments for it." Indeed, as far as Novak is concerned, there are no arguments at all.

There is, to be fair, much theological work yet to be done on the possibility of women priests. The ques-



tion of the strictness of Christian tradition on this issue must be faced. But it is, in my opinion at least, the last major obstacle. There is nothing inherent in the nature of femaleness that would bar women from the priesthood. And while it is true that Christian tradition is strictly opposed to the ordination of women, it is also true that not until recent years have women even approached having the same rights as men. The relative social status of women did not change significantly between the time of St. Paul and the 1950s. This fact obviously calls for a closer examination of the cultural milieu out of which the prohibition against female ordination arose, a cultural milieu where it was taken for granted that women could not assume any significant societal, political or sacramental roles.

At one point Novak comes very close to revealing the curious kind of psychology that operates, I believe, all throughout his article. First of all, he points out that nowadays men have lost interest in Holy Orders—an understatement. In fact, he goes so far as to say that "ordination, qua ordination, is virtually without meaning." Then he goes on to wonder, quite suspiciously, why women could possibly want something men have lost interest in. "In other words, just at a time when ordination is held in the lowest esteem it has been held in many generations, some women ardently desire it. One wonders why." Upon reading this passage I was reminded of small children who, as soon as they see someone pick up something they have just thrown away, instantly demand it back and guard it jealously for days afterward. They don't want it, or may not see the value in it, but they'll be damned if someone else is going to have it, just in case it turns out to be of value after all. All in all, I think this sums up the thought processes of the Roman curia, the American episcopacy, and Michael Novak fairly well.

BOB HUTCHINSON

Austin, Texas

To the Editors: In his article in the July 8th *Commonweal*, Michael Novak misrepresents both gnosticism and feminism in an attempt to maintain that feminists are gnostic. "The fundamental drive of gnosticism," he says, "is to deny sexual differentiation and the ordinary, obvious demands of human flesh, in favor of a spiritualized, sexually undifferentiated view of human nature." This is a misleading statement. The "fundamental drive" of gnosticism is surely the effort to attain salvation through some kind of special knowledge. This may lead to a contempt of "the flesh," but to suggest that the concern for women's ordination arises from similar motivations is just bizarre. Indeed, one of the strongest motivations for *denying* women the priesthood has been that (to men) women seemed all *too* fleshly (women

menstruate, tempt males to sexual desires, etc.).

A concern for the ordination of women does not stem from a denial of the incarnation or its significance (or from power-hunger). Rather (since "what is not assumed, is not redeemed") it stems from a desire to make visible that by the incarnation women too are saved.

This is of course already implicit in the fact that women *are* baptized. It is in *baptism* that we "put on Christ." Mr. Novak's reasons for not ordaining women would be equally good (or bad) reasons for not baptizing women.

The Church needs to ordain women, not (of course not) to "lead us beyond the confines of mere flesh" (did anyone but Mr. Novak ever think this?) but so it can manifest that female flesh is not subhuman flesh, the "piece of meat" so many men (and women) think it is, but the flesh that is redeemed in Christ and that "fills up what is lacking in his suffering" for the redemption of others.

ANNE PETICOLAS

Belmont, Mass.

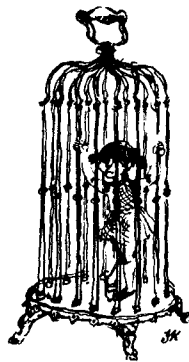
To the Editors: Re: Michael Novak's article, "On the Ordination of Women" [July 8].

I am an Episcopal priest. I favor the ordination of women to the priesthood in my church and in the Roman Catholic church. I had hoped that Mr. Novak's article would be a serious discussion on the topic of women's ordination. In this, I was disappointed, for Mr. Novak's argument involves nothing more than an exercise in his personal prejudices and anxieties.

Why does Michael Novak oppose the ordination of women at this time? Because *he* knows no woman who is worthy; rather, he finds them "power-oriented." He makes ostentatious references to gnosticism and antinomianism, but his real reasons for opposing female priests are based on personal considerations. Mr. Novak establishes himself as the judge of womankind, and decrees that all women who are now seeking ordination have the wrong attitude. (Thank heaven for the purity

of male intentions!) His arguments are absurd and sexist.

Mr. Novak delineates the differences between Catholic and Protestant views on ordination, and then proceeds to contradict what he describes as Catholic sacramental theology. He believes that the male priesthood is "a sign of contradiction." It is an example of "how to find transcendence within the bonds and the limits of the flesh." Ordination is a "mysterical and unnatural" step which confers "sacramental efficacy" on an otherwise ordinary human man. In other words, a male priest remains human and sinful, yet despite his failings (and even through his failings) he bears witness to divine reality. Mr. Novak, however, does not



seem to believe that these criteria can be applied to a woman who seeks ordination. If a male priest can be a "sign of contradiction" to a "power-oriented female," why can't a female priest be a "sign of contradiction" to a "power-oriented" *male*? (Or has no male priest ever been guilty of such a fault?) I submit that the same "mystical and unnatural" action which transforms men can also transform women, and that Mr. Novak would do well to step aside, and get out of the way of the Holy Spirit.

There are, of course, arguments from scripture and tradition which could be produced to oppose the ordination of women to the priesthood. These would be fit topics for discussion in your pages. Mr. Novak has written many articles for *Commonweal* over the past few years, and each one has advanced some new and silly idea with which he is enamored at the time (e.g. dual-sex eucharists). Most of Mr.

Novak's work is simply not of the same high quality as the rest of your fine magazine, and it would be wise to use more discretion in accepting material from him.

(REV.) GARDINER H. SHATTUCK, JR.

Farmington Hills, Mich.

To the Editors: Michael Novak's article "On the Ordination of Women" [July 8] is totally mistitled; it had more appropriately been titled "on the motives of some who support ordination for women."

Of all Novak's arguments, I find but one to be convincing: the idea that the admission of women to orders should not be a question of power. Although questions of power do not touch the central issue, I still find it to be a strong motive for examining the other arguments.

Novak's rejection of the "gnostic" motive for seeking the ordination of women is flawed by his poor definition/description of gnosticism as a fundamental drive to deny sexual differentiation and the demands of the flesh. Gnosticism is "fundamentally" the drive to achieve salvation through esoteric knowledge (*gnosis*) and the denial of sexual differentiation is ancillary to this.

Further, granted that it is "limpidly clear that women are not men, and men not women," it is not clear in any fashion that one must be a man to be a priest. Indeed, if we are to believe that sacramental priesthood is basically a charism to exercise more fully a priesthood of all believers, women *are* priests—we are speaking of charism, not essence.

The charge of antinomianism is a red herring. A discussion of a general attitude has no bearing on the rightness, or validity, of a specific action. I glory in opposition to an unjust structure, specifically, and to a specific law which is unjust and therefore no law at all.

Novak finds that the strong traditions arguing for the ordination of women as deacons do not apply to arguing for their ordination as priests. Are we to so blithely ignore the con-

clusion of the Bishop's Study Committee on the Permanent Diaconate that deacons, priests, and bishops form a collegial body and share the same state as clerics? Anyone who can validly be ordained deacon can be validly ordained priest.

Novak's article clouds the issues rather than clarifies them.

PAUL LAROSE

Albuquerque, N.M.

To the Editors: Michael Novak's article "On the Ordination of Women" [July 8] deserves commendation in recognizing the spirit behind the idea of the ordination of women. The Church does not follow the spirit of the world. In has its own spirit. Christ Himself made this patently clear. The popular idea of the times has been shown in history not to have always been the most illuminating, progressive or even fundamentally just and true. There is always a lot of arrogant pride and gnosticism in its pretensions and its motivation is often more a passion than a purview of good common sense. Even the gnostic tendencies that arose in the Church as a pretension to greater enlightenment, from the very origin of the word itself in the early Church, have disproven themselves by history itself. We saw something of that again in the 'Church of the Ivory Tower' where an Hillaire Belloc would utter in pride; "Europe is the faith and the faith is Europe." This was made in admiration of the scientific characteristics that Western civilization had given to the Church in the West. And it forgot that this very scientism was itself only a spirit of that particular age. It was a Western boast and was not a Catholic summation or conclusion.

The Western Church had much to learn from Eastern mysticism and from even Protestantism itself, which was brought out by the Vatican Council. Protestantism had preserved the idea of the Church as a charismatic mission better than had the Catholic. To the Catholic in his exclusive ivory tower 'mission' was a particular idea, a content, whereas it is the Church's whole context and the 'message' as a scien-

tifically developed phenomenon was looked upon as the absolute. The Church is first a mission; "Go you therefore and make disciples in all nations," is quite different from just imparting messages. The message is just the 'word' but the mission is 'word' within the context of charismatic sacramental power and grace.

From the point of view of mission Jesus said; "You have not chosen me, I have chosen you." And the Church was given both the authority and power to act on earth in Christ's name; "Whatever you shall bind on earth shall be bound in heaven etc. . . ." So the question of the ordination of women is a 'mission' question and not a 'mes-

sage' question and the scripture has nothing either for or against the ordination of women, which is in itself irrelevant because this is not a message question.

So it is for the Church guided by its Magisterium to make the decision as to how the ordination of women would serve the Mission of the Church. So when it says, it will not, then that is final and any further argumentation is no only futile but even fatuous and presumptuous of the liberalistic arrogance of our contemporary age. The Holy Spirit in the Church is not a scientific or ephemeral spirit but His operations are mystical and historical.

(REV.) ALPHONSE J. GESING

Michael Novak's Reply

It is especially irritating to those on the left when one of their number criticizes their position, because by and large they try so desperately to be moral and good. More than those on the right, we on the left find our reason for being in throwing our weight on the side of advancing justice and righteousness. What if our "advance" is moving in an errant direction? Oh, calamity! Those who predict same are loathed with special loathing. You will not miss the hatred in these letters.

But what if I myself am wrong? I may be. If so, perhaps my two articles will at least have provided a small service. For centuries, the Church has had an unbroken tradition, so unchallenged that reasons for it have not been articulated. Obscurely, many persons sense some weight in those reasons, quite independent of sexism. Until those reasons are articulated and adequately responded to, the foundations of a new position will not be clear of lien. Recognizing the contempt it might bring (censorship on the left works by withdrawal of credentials), I have tried to put such inarticulate reasons into words, so that they might be argued, pro and con. If I have failed, someone may come closer to the mark. The most important point is that such argument involves symbolic realism; it con-

cerns the symbolic meanings of being a priest, being a woman, being a man. Changes in symbols so fundamental affect everything else. No wonder that feelings run high, interpretations wild.

Some fifteen years ago now, in 1961-65, many of us applauded when Pope John "opened the windows" in order to let "fresh air" into the Church. We did not, perhaps, give sufficient attention to pollution. Since that time, many who were then colleagues have left the Church, and some analysts suggest that the net effect of the Council—or perhaps of its flawed follow-through—has been decline. In the media, liberal forces are plainly in the saddle. In many jurisdictions hidebound liberals have proved to be every bit as narrow and authoritarian as conservatives ever were. Those of us who believe in "open Church" still cherish fidelity to the disinterested drive to raise questions, questions about liberal as well as conservative propositions.

My correspondents misgauge my views about the ordination of women. Should that turn out to be God's will for the Church, happily would I accept it. But these letters have not shaken the main lines of my argument, which goes as follows:

The priesthood is a grace, not a right. It is an office of service, not of

worldly power. It includes a symbolic linkage to the male incarnate Christ, and to that special contradiction to warrior cultures by which males enunciate the central importance of meekness, humility, service, longsuffering, patience, and submission to God's will. In the witness of females, such values lack the scandalizing quality they acquire in the witness of males.

It is easy enough to see that women well known to all are superior models of the gospels (Dorothy Day, Mother Teresa, and indeed many women whose writings have graced these pages). My two daughters, young though they be, inspire me with hope in their own future leadership. Were they to become priests, willingly would I kneel before them. If God has in fact called women priests, they will prevail. We shall recognize them by the charisms of their presence. To prepare their way, our present task is to deepen our questioning and our scrutiny.

At the time of Jesus, traditions of priestesses abounded. The Greeks (and others) cherished female goddesses. No great disruption of the symbolic systems of that era would have been required for Jesus to have elected his women followers priests. Yet he did not. Why? Since the faith has come down to us in the form it has, it seems wise to seek the best possible understanding of the reasons behind it, before we alter it. Reasons for faith are not always swift to the lips. We believe primarily through living and experiencing. Not everything we darkly understand through real assent is at first expressible in notional assents. Those with clear geometric ideas often falsify the denseness of experience. In recent years liberal thinkers in our midst (I include myself) have erred, expressed clear certainties we had no right to, and disdained inherited wisdom that (it turned out) was wiser than we. God will lead his people truly, but we are right to be scrupulously attentive, skeptical, and measured.

Jack Dick lists three reasons why women should not be priests; none represents my own views. Sister Teresa A. McGreavey defines "the real issue,"

the denial of fundamental Christian *rights* to women. She does not convince me (a) that ordination as a priest is a right. It is not. Nor does she persuade me (b) that the definition given "priesthood by his daily life and ministry, his death and resurrection" was intended by Jesus for the women of the gospels, or ever. Jesus had every opportunity so to define it, but did not. He did many other things far more shocking, without hesitation.

Francine Cardman believes it ludicrous to be "playing Christ" or "playing Church," but apart from such powerful roles what others should a Christian cherish? She overlooks, it seems, the symbolic dimension of sexuality. Dr. Cardman believes that Jesus assumed "*humanity in its fullness in the Incarnation*," by which she means "precisely . . . the differentiation of humanity into female and male." But Jesus did not assume the flesh of a female; nor a "*humanity*" both male and female; but rather—oh! the scandal—the flesh only of a male. The virtues and values preached would have had a very different ring had they been preached by a woman. The shock came in hearing them preached by a male, for males. Females already knew them well. Again, to portray Christianity as a religion of egalitarian power is not, I think, fundamentally different from preaching it as a blessing upon hierarchical power. Egalitarianism is the Constantinianism of the present age; both are reductions of Christianity to power games. Power is not the distinctive axis along which to understand the originality of Christ's teaching. Worldly power is irrelevant, not to the world, but to one's standing in the sight of God.

Betsy Mitchell thinks of the priesthood as a "career option." The one who exercises the option, however, is the one who calls to priesthood. Somewhere, I suspect, there are women moved by the Spirit, growing in holiness, whose claim that they have been called to the priesthood will move the door of the Church upon its cardinals and its pope; at least there are, *if* the Spirit of God lies behind our present

turbulence. And they will prevail. It would, in many ways, be a joy to see a woman at the altar, to hear women preach, to confess one's sins to a woman. (Do we not in real life perform the ordinary analogs of precisely such things?) Yet, is that what God is now asking of his Church? One tries to discern the signs.

Mrs. Rosemari G. Sullivan comes closest to reflecting the spirit one seeks. But I believe she too easily reduces the role of the Catholic priest to the ministerial roles of some other Christian churches. Catholicism has maintained a stronger sense of sacrament, sign, and cult than many (but not all) Christian churches. The Catholic cultic sense should not be abandoned so cavalierly. In recent decades, theologians and churchmen may have erred too far in the reduction of the priesthood to its ministerial roles, just as in earlier decades prevailing wisdom erred too far in the direction of the cultic role. Not by conventional academic teaching are we saved. We may be certain that the next generation will reject our certainties.

Rabbi Robert Gordis blessedly warms me (amid the chill blasts of other letters) by his kind opening words. In hands such as his, a change of past teaching would not constitute "an act of moral condescension toward the past." Such condescension does abound among many of our up-to-date contemporaries, however. Secondly, am I wrong in believing that the selection of women as priests would *not* have "represented an intrusion of a new and completely alien factor in religious life" everywhere in the Mediterranean basin of the first century? In Judaism, yes. In Athens, Alexandria, and Rome? If Jesus taught three Gods in one; and that he, a man, was God; and that bread and wine became his body and blood; his break with Judaism would not have been any more shocking by the designation (say) of his mother, of Mary, of Martha, and of others as priestesses of his new dispensation. But is there no reason whatever, except cultural capitulation, no reason deep in the mystery of Judaism and Christian-

ity, for the conscious, unbroken election of the male to represent God to the community? Would a female priesthood and rabbinate now be a moral enhancement of Judaism and Christianity? It may be. Let us listen for the reasons.

Betsy Darken omits several premises among those she lists. One of these is that women culturally and biologically constitute a different sort of sign and symbol than men do. Had God spoken through matriarchs rather than patriarchs; had Jesus been born a woman rather than a man; had Jesus chosen female as well as male priests, the reverberations sent through Jewish and Christian history would have been quite different. A second overlooked premise is that the reverberations given off by what God actually did are important to understand. They may signify far more than mere capitulation to the spirit of their age. If *that* were all that is at stake, we could capitulate anew, and follow now our avant-garde. Thirdly, our contemporary avant-garde may not be worthy of our faith. On this point and many others, I trust our traditions more, at the moment, than I trust our avant-garde. Evidence may change that. I did not, by the way, judge what motivates actual women in desiring to become priests. The arguments I hear (as in this collection of letters) are based on considerations of power and rights, not on arguments of holiness and service. Better arguments may be being made. Let us listen for them.

Bob Hutchison sees my *Washington Star* column in Tacoma and, though he misread the July 4 piece (whose theological background is stated at book length in *Choosing Our King*, well before Jimmy Carter emerged upon the scene), he may also have seen there my column on the ordination of women. Hutchison is plainly wrong about the role of women from "the time of St. Paul to the 1950's." Henry Adams points out how women dominated every major throne in Europe for a century, dominating literature and sensibility as well; and powerful queens, doctors of the church, saints,

reformers, and educators assumed quite significant "societal, political or sacramental roles." There are solid claims that women abbesses shared a form of priestly power, virtually equivalent to that of bishops. The point of my remark about some women ardently desiring the priesthood just now is that it may not be the priesthood they are desiring, but something else, like little children (his analogy is insulting, so I apologize for turning it against him) desiring what they cannot have and, once having it, declaring that they did not really mean *that*. Before overturning a long, fruitful tradition, let us listen closely to the arguments. People do not always want what they say they want. My readers grasp this principle



well; why else would they try to tell me what *my* motives really are? If I can be misled (and I often have been), why cannot our current avant-garde? Mr. Hutchison should recognize, as well, that to win a reputation for continuing brilliance in his eyes, all I would have to do is write what he continues to agree with.

On gnosticism. *Why* would gnostics believe salvation comes through some special *spiritual* knowledge, rather than through the experience of daily living in the flesh? Anne Peticolas fails to grasp the point *behind* the point of gnosticism. And the point about the choice of males as exactly apt symbols of Christ is that this involves not merely "humanity," but the scandal of male flesh. Christianity forces us to be concrete. Does the phenomenology of the body mean nothing to one's own psyche, or to the community? Neither baptism nor priesthood is required to show that the female body "is not sub-

human flesh." Ordinary humanism knows as much. That women are saved, baptism asserts. That women have not been selected priests suggests that God was trying to give a special sort of signal, through sexual differentiation, about the functions distributed among his people. That signal may be worth hearing. It may mean that certain aspects of current feminism are incompatible with Christianity, as some theologians of feminism have concluded.

Rev. Gardiner H. Shattuck, Jr., offers little that is not *ad hominem*, and while most evil things said about me, even if inaccurate, have analogs in other weaknesses of mine, I am left still inquiring for good reasons why a long and powerful tradition should be broken. On this point, an Episcopal priest might have shed needed light, since his own church is on the brink of schism about the matter. Does Rev. Shattuck feel none of the torment? *No one* is worthy of ordination, neither male nor female. Among the holiest and most fitting in our history have been women rather than men. If merit decided, women would have equal claim, and perhaps more than equal claim. Rev. Shattuck quite misunderstands the "sign of contradiction" established by a solely male priesthood. This sign does not concern sin, failings, and weaknesses but, rather, why God chose the culture of males rather than the culture of females. A woman preaching humility, meekness, and service would not have been a scandal to the world. The gospel would have had a very different symbolism, embodied in a woman. It is true that, today, a woman priest instructing us that "the last shall be first," "be ye humble as little children," etc. would be a sign of contradiction, but not to the gospels.

Does a woman acting as a priest signify nothing at all? Does her presence suggest (a) that in this symbol sex doesn't matter? (b) That female sexuality adds a new power and dimension to the priesthood? (c) That women, at last, are the equals of men? (d) That women should have every option and right open to men? (e) That feminism

has led Christianity to a new depth of self-understanding? Some of these, and others, might be established by argument; hardly by name-calling.

Paul Larose's is the most helpful letter. His agreement on the issue of power pleases me; he misses the point on gnosticism, as did other writers; and his points about "charism" and "essence" are confused. To be a priest is to be a sign, to perform a symbolic function, and in particular to represent Jesus Christ incarnate. To be a male is to be a different sort of sign, symbol, and representative than to be a female. The charism has, therefore, in unbroken tradition been perceived as one fitting to males but not to females, not out of any inherent virtue in males, but out of God's good free-

dom to utter the message he chose to utter. His message, not ours.

That the charge of antinomianism is not a red herring is indicated not only by the spirit of the age, but also by Mr. Larose's swift leap to "no law at all," a spiritualist and antinomian move if ever there was one. Were we to wait for perfect justice before we recognize law, the wait would be long. In addition, priesthood is based neither on law nor on rights, but on gift. The Church has amply understood that women can be deacons, not priests, because priesthood adds something special beyond "sharing in the same state as clerics"—including a special identification with Jesus Christ, beyond even that experienced in the other sacraments.

I am grateful to Rev. Alphonse J. Gesing for seeing that the basic question is whether the spirit behind the move to ordain women is of the Holy Spirit or of the spirit of the age. If it is of the former, I embrace it. If of the latter, would not we all reject it? I must disagree with him that "any further argumentation is not only futile and fatuous and presumptuous . . ." for ours is an open Church and, seeing only poorly, we need to test the spirit as best we can through sustained argument. When conservatives dominated public dialogue to gain some balance, one needed to lean in a liberal direction. Now that liberals dominate discussion, it seems wise to pay them the compliment of special skepticism.

MICHAEL NOVAK

SUCCESS AT STRATFORD

THE STAGE

When the Stratford Festival Theatre was founded twenty-five years ago, 68,000 people saw Alec Guinness and Irene Worth play the leading roles in *Richard III* and *All's Well That Ends Well*. In this silver jubilee season (lasting until 15 October) more than half a million people will come to the pleasant Ontario town and will see these same two plays and eight others, six of them by Shakespeare.

The festival has been remarkably successful. A glance at box office figures shows that attendance has grown steadily from that first summer with occasional lapses; never a sustained decline.

The success of the company is due to many factors, of course. The most obvious and superficial of these is that there are always at least a couple of actors of the stature and reputation of Alec Guinness and Irene Worth. This year, for example, Maggie Smith, who was also a member of the company last summer, is appearing in *Richard III*, *a Midsummer Night's Dream*, *As You Like It*, Molnar's *The Guardsman*, and Coward's *Hay Fever*. Brian Bedford appears in three of these, being especially good as the villainous Richard III. He was also at Stratford in 1975 but missed last season while starring in a national tour of *Equus* which earned

him the Los Angeles Drama Critics Award for best actor.

Nor are these all. Margaret Tyzack, in her first season at Stratford, is well known to watchers of Masterpiece Theatre on PBS for her roles in *The Forsyte Saga* and *Cousin Bette*, and Nicholas Pennell, in his sixth season, is similarly familiar to *Forsyte Saga* viewers. They share a mother/son relationship in *All's Well* and Ibsen's *Ghosts*, and Miss Tyzack has the role of the virago Queen Margaret in *Richard III* while Pennell is Mercutio in *Romeo and Juliet*. Others of this rank in just the past couple of years have been Hume Cronyn and Jessica Tandy last year and Kathleen Widdoes a season earlier.

Names of this sort will always draw an audience, and undoubtedly that has been one of their chief functions ever since Guinness and Worth performed in a tent in 1953. What has made this festival so successful is that these people become part of the ensemble, not just stars superimposed on a summer stock company. They play leading roles, of course, but they also take minor roles. In the 1975 production of *Measure for Measure*, for example, Kathleen Widdoes played Mariana. To cast her in such a minor role seemed wasteful until she appeared; when she did, the extravagance was justified. She lighted up aspects of the role, and therefore of the whole play, of which a lesser actress wouldn't have been aware. In last summer's production of the play (which I did not see) Maggie Smith was cast as Mistress Overdone, a Bawd, an even more minor role. This season's *Richard III* has such a large number of roles that all seem relatively minor except for the title role; Miss Smith and Miss Tyzack have two of these roles, and

the resultant production is very strong. What is clear in all productions, these that have been cited, and others, is that the stars are members of the ensemble: that they have worked and rehearsed and meshed until each cast has achieved a seamless production.

In addition to these players who have international reputations, and who are somewhat transient, there is a solid corps of actors and actresses who return year after year, giving the company great continuity. William Hutt, for instance, who plays the King of France in *All's Well* this year, was a member of the company when Guinness played the role in 1953. So were William Needles and Douglas Rain, though they have not been present every season. Bruce Swerdfager, who eventually became general manager, left the company last year after twenty-four seasons. Barry MacGregor, in the dual roles of Theseus and Oberon (and also company manager) has been at Stratford for twelve years. Richard Monette and Marti Maraden, Romeo and Juliet, have been present for seven and four years, respectively. Martha Henry, playing Helena in *All's Well* and Beatrice in *Much Ado About Nothing*, first came in 1962 and has missed only three seasons in that span. Domini Blythe, Strindberg's Miss Julie this year, is typical of many others: though only in her second year at Stratford, and with a host of secondary roles to her credit in both years, she is nevertheless an established leading actress. I saw her play an excellent Cleopatra at the Shaw Festival in Niagara-on-the-Lake, Ontario, in the summer of 1975.

Continuity of tradition extends beyond the actors. Louis Applebaum provided the music for the first production of *All's Well* and for this season's also, as well as for other plays during the quarter century. Tanya Moiseiwitsch, who designed both productions, has not been present in Stratford for several of the intervening seasons, but her influence is pervasive, for, with Tyrone Guthrie, the original director, she designed the Festival stage, an open, thrust stage, a marvelous and flexible instrument for dramatizing Shakespeare rapidly. A piece or two of furniture carried on stage localizes the scene quickly and economically, so that *Richard III*, like last year's *Antony and Cleopatra*, seems to speed by in three and a half hours. I'm sure that the influence of her stage and staging bore strongly on a production of Marlowe's *Tamburlaine* (Parts I and II, 10 acts!) that I saw the company perform on tour in New York's Winter Garden Theater in 1956 with no sense of fatigue or of overly great length.

As artistic director since 1975 Robin Phillips has enormous influence on the quality of production. The plays he directs himself are always imaginative in conception and execution, and though sometimes a bit idiosyncratic, always grounded in a thorough and detailed knowledge of the texts. Like every other director, he cuts and rearranges slightly, and he interpolates a bit



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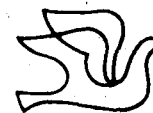
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of stage business, but the rationale is always clear, even if not immediately. And like everyone else affiliated with the company, he respects his audience and makes few concessions to it: when you come to Stratford you are expected to be capable of witnessing unadulterated

Shakespeare. It is this respect for excellence that has made the Stratford Festival so popular.

WILLIAM T. LISTON

(William T. Liston is a member of the English department at Ball State University, Muncie, Indiana.)

I

In 1920 Field Marshal Viscount John French of Ypres founded the Ypres League in order that the English might forever have "a record of that service for themselves and their descendants and belong to the comradeship of those who understand and remember all that Ypres means in suffering and endurance." The Ypres League was but one of many monuments constructed by survivors of the Western Front—monuments to shared experience, fallen comrades and surreal horrors, but also efforts to transmit to those who had not fought something of what the trenches had been like, or to understand them, or to place blame for them. Most of these monuments, which, too, could be gathered under the stated purpose of the Ypres League, are perhaps literary: the countless poems actually written in the trenches (England, wrote Edmund Blunden, half a century later, "was not after all a nation of shopkeepers but of poets"), and the vast outpouring of memoirs and novels in the decade or so, generally, beginning about 1929.

The writers struggled, not only in England, of course, to press a highly refractory reality into the service of art. For once, there was something new under the sun. Trying to explain "the eternal quality contained in the best literature of the First World War," John Keegan now asks, movingly: "Was it . . . that the public had recognized that from the literature of the First World War, from the story of the Somme, it had learnt as much as it ever would about what modern war could do to men, and perceived that some limit of what human beings could and could not stand on the battlefield had at last been reached; that

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NOVELS OR WAR NOVELS?

MARK TAYLOR

The Face of Battle

JOHN KEEGAN

Viking, \$10.95

The First World War in Fiction

HOLGAR KLEIN, ED.

Barnes & Noble, \$18.50

none of the refinements of military technique or perfections of weapons achieved by science since 1918 had effectively worsened the predicament of the individual who found himself in the killing zone; and that the voice from the trenches spoke for every soldier of the industrial age?"

In his justly celebrated *The Great War and Modern Memory* (1975; issued this year as an Oxford paperback) Paul Fussell contributed greatly to our understanding of the voice from the trenches. He focused on the literature of the war as "an attempt to make some sense of the war in relation to inherited tradition." "The problem," he wrote, "for the writer trying to describe elements of the Great War was its utter incredibility, and thus its incommunicability in its own terms." Whether or not the English poets, memorialists and novelists were all par-

ticularly gifted writers, they were, as Fussell demonstrates, surpassingly educated in their own literary tradition; hence, one part of the problem for them was to discover the means of extending this tradition so as to accommodate the materials of the new reality. (Topography reveals part of this reality, and so do statistics. "The Passchendaele battlefield became a quagmire in which not only hundreds of men but even mules were drowned, guns disappeared, and to dig a trench was merely to create a canal," writes Robert Graves. "Another 400,000 casualties.")

One solution to this problem lay in the employment of traditional literary modes to convey the experience of the Western Front. Thus, David Jones uses the materials of Arthurian legend and Welsh folklore in *In Parenthesis*, and Edmund Blunden, that "harmless young shepherd in a soldier's coat," develops his memoir *Understones of War*, though ironically, in the context of literary pastoral. Related to this procedure is that of Frederic Manning in *Her Privates We*, which not only affixes Shakespearean epigraphs to each chapter and models whole episodes on scenes in Shakespeare's plays, but even in its structure—moving from the unpleasant reality of the front lines to the illusory peace of a rear area and once again to the front, where Manning's hero Bourne dies—resembles the tripartite development of most Shakespearean comedy. Another answer is literary echo, also used ironically. In his *Songs of Innocence* Blake wrote, "Such such were the joys," and in his nonsense poem "Cold are the Crabs" Edward Lear wrote (it is the intentionally uncompleted last line), "Such such is life—"; but Charles Hamilton Sorley (killed in 1915 at the Battle of Loos) began a sonnet, "Such, such is Death."

A third answer was to retell old stories and give them new endings, or to leave the old endings but show how modern circumstances nevertheless changed their implications. In Robert Graves's "Goliath and David" it is the Philistine who slays the Israelite, and in Wilfred Owen's "The Parable of the Old Man and the Young" Abram hears the angel's command to spare Isaac "but slew his son, / And half the seed of Europe one by one." Perhaps the only writer to whom Fussell is manifestly unfair is the American Alan Seeger, whose once enormously popular "Rendezvous" he scolds for bad manners, because it "operates without allusion, without the social instinct to invite a number of canonical poems into its vicinity for comparison or ironic contrast." In fact, Seeger's poem adapts the ancient *topos* defined, to give one example out of hundreds, in the title of a sonnet by the Earl of Surrey in the early sixteenth century, "Description of Spring, wherein each thing renews, save only the Lover"; it is the same *topos* drawn on, a few years after "Rendezvous," in the opening line of *The Waste Land*: "April is the cruellest month. . . ." Nature revives each spring; man, only, is older, a year closer to death. Oddly, this commonplace gained additional truth on the Western Front, where the spring was the time for offensives and thus brought man closer than ever to death. So Seeger writes, "I have a rendezvous with Death / On some scarred slope of battered hill, / When Spring comes round again this year / And the first meadow-flowers appear." It would be hard to find a poem from the Great War that is more deferential to its canonical companions.

Thus literature continued to mark off its terrain as it had usually done, by similitude, analogy, metaphor. *X* could be understood by its (often ironical) likeness to *Y*, where *Y* was most often a literary constant. But this is only part of the story. Fussell acknowledges—for instance, in his pages on David Jones—how hard a time many writers had shaping their recalcitrant materials to the tradition, how resistant these

materials were to sliding into any pre-existent context; and it is surely a characteristic of much of the war's literature that it works by self-conscious disjunction, and not easy continuity, with the past. Several of the contributors to Holger Klein's collection make this point. "The Great War had broken all the rules of the behavioral codes," Robert Pynsent writes in an essay on Jaroslav Hasek and Karl Kraus. "Faithfully to represent the war in literature one had to break the rules of the literary code." And Malcolm Bradbury says, in a discussion of Dos Passos and



Ford Madox Ford, "Because literary forms are themselves socio-cultural creations, imbued with the meanings and structures of a civilization . . . [the war novelists] took [the war] as a crisis for artistic form itself—a challenge to the texture of morality, character, and realism that had helped make up the substance of the traditional novel." This is true, but (as Bradbury sees) it is not the whole truth either, for there remains the notoriously vexing question of the direction of influence—which influenced the other?—between the Great War and modern literature—and, indeed, modernism.

It has always been easy, on the one hand, to set the experiences of Owen and Sassoon beside the bucolic poetry in the Georgian anthologies of Edward Marsh and note how inadequate the mood of the latter is to reception of the former, and how necessary would be the formulation of an entirely new rhetoric. But on the other hand, this comparison succeeds only through a suppression of evidence; for Georgian poetry was largely an anachronism in its own time, and would be seen as

such today had there been no Great War. Contemporaneous with Marsh's first anthology, in 1912, or at least before the war, or before much of its significance had been perceived, were the founding of *Poetry* magazine in America, the efforts of Ezra Pound in England to make it new, the publication of Joyce's *Dubliners* and *Portrait*, and the marshaling of a host of fresh aestheticisms (imagism, futurism, vorticism, perhaps dadaism), and it should be obvious that here is where modern culture stood before the impact of the war. (And this is not to mention the forms of purely social modernity, such as the pre-war sexual liberation looked back upon, cynically, by Richard Aldington in *Death of a Hero*, 1929). It will be a happy day, indeed, if commentators ever stop patronizing Rupert Brooke for his "The Old Vicarage, Grantchester" and damning him for the patriotism of the 1914 sequence, and attend, rather, to the innovations of "In Freiburg Station" (1912), a kind of extended exercise in imagism, and the purposely indecorous mixture of styles in "A Channel Passage" (1909; "I knew / I must think hard of something, or be sick; / And could think hard of only one thing—you!").

Consequently, although it appears from one perspective (that of the Georgians) that the Great War made modernism possible, it appears from another (that of Marinetti) that modernism made the Great War possible. Whichever way one has it, there almost certainly has been too little emphasis by critics on the role of the war in the formation of modern literary consciousness. Fussell's book has done much to redress this situation, and it will be helped by some of the essays, particularly Bradbury's, in Klein's; but the tendency, visible in histories of literature and anthologies of poetry, to compartmentalize the "Writers of the Great War" or the "Trench Poets"—to set them off by themselves, out of the mainstream—remains. Perhaps criticism is uneasy with historical reality. Yeats, for whom Ireland in 1916 was infinitely more important than France, had great "distaste for

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certain poems written in the midst of the great war." He banished them from his 1936 edition of *The Oxford Book of Modern Verse*. In his Introduction he explained why: "In poems that had for a time considerable fame, written in the first person, [the officer-poets] made [the suffering of their men] their own. I have rejected these poems for the same reason that made Arnold withdraw his *Empedocles on Etna* from circulation; passive suffering is not a theme for poetry. In all the great tragedies, tragedy is a joy to the man who dies; in Greece the tragic chorus danced." One wonders whether there is not in this a resistance to the facts of life, and one wonders, too, whether the Great War could possibly have had its Aeschylus (who fought at Marathon and Salamis) even if Yeats himself—or Eliot, Joyce, Lawrence—had been at the Somme or Passchendaele.

II

John Keegan is a young military historian, and *The Face of Battle*, which offers as well a vindication of the author's discipline and a meditation on the future of battle, tries to recreate, from the point of view of common soldiers actually there, the battles of Agincourt and Waterloo in addition to the Somme. The three battles receive equivalent space, but a major part of Keegan's thesis is that it was at the Somme, and more generally throughout the Great War, that combat became for the first time humanly unendurable. It is a historical truism that the war was largely a defensive contest ("stalemate and attrition") although all the combatant nations had prepared, following the lessons of the past, for a largely offensive struggle, with the sort of movement of armies that just didn't exist on the Western Front between late 1914 and the German breakthrough in March 1918.

Why one sort of war should have been planned and the opposite fought is a historian's Gordian Knot, but Keegan's analysis of certain tactical dimensions of the matter is masterful. He points out, for example, that the ho-

witzer was the main offensive weapon of the war, and the machine gun, the main defensive weapon, and that between 1914 and 1918, machine guns were simply much better able to perform the task for which they were designed than were howitzers. Keegan writes, "The desirable characteristics of the machine-gun, besides those of functional efficiency, were portability, concealability and compactness. The Maxim met the first fairly, the other two very well. The desirable characteristics of the heavy howitzer were pinpoint precision and intense concussive effect. These neither the 6-, 8- or 9.2 inch howitzer achieved (the larger calibres were too few in number to matter)." These four sentences say more than many volumes about why the British, after dumping one and a half million shells on the German trenches in a week, were massacred at the Somme, and why the war took the course it did.

Keegan's book, however, can't really be confined to the category of military history, though as that it is brilliant, for again and again his remarks on military tactics expand into a profound demonstration of how the physical world, and human perceptions of it, have altered. For the archers at Agincourt and the musketeers at Waterloo thrift in the expenditure of ammunition was a large military virtue; ideally, one arrow or one shot sufficed for each enemy. In the Great War profligacy became the virtue, for the tactical aim was only incidentally the destruction of a single man with a single shell or bullet; the aim, rather, was the creation of a whole *environment* within which life was impossible.

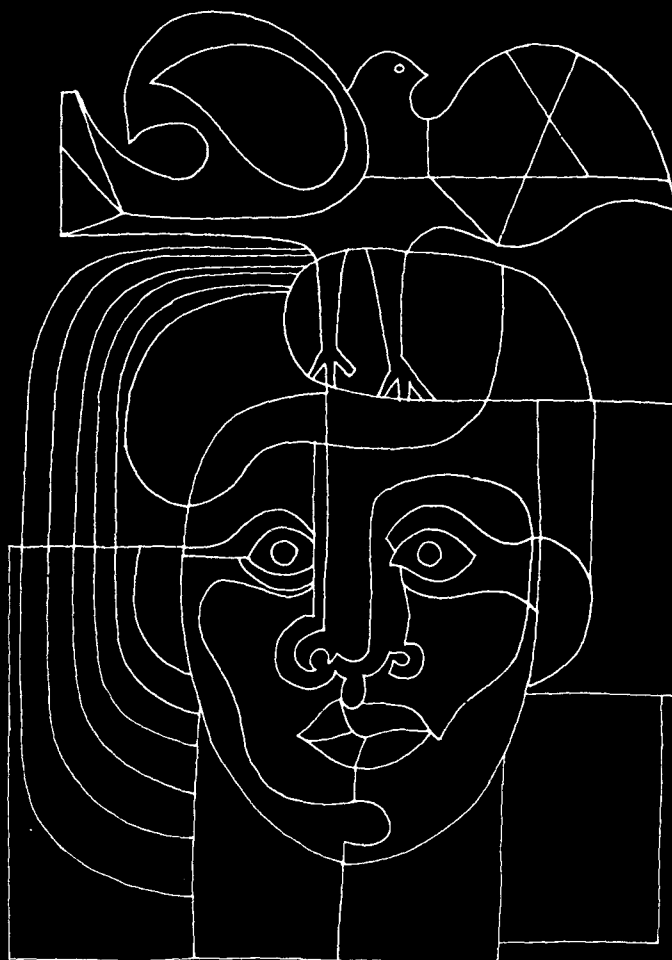
Keegan explains "what it was about the new warfare that made it different from all other warfare men had hitherto experienced: . . . it marooned them, as it were, on an undiscovered continent, where one layer of the air on which they depended for life was charged with lethal metallic particles, where man in consequence was forced to adopt a subterranean dwelling and an abject posture, where the uses of day and night were reversed and where

. . . good health was regarded as a burden, but wounds as a benefaction to be sought and enjoyed." During a battle in *Undertones of War* Blunden asks, "Was there no safety anywhere?" The earnestness of this inquiry, the absence in it of hyperbole, begins to become clear. The earth has become hostile to human life to a degree undreamed of in nineteenth-century naturalism; on the other hand, if it is a characteristic of literary modernism that the mind is more its own place than ever before, then perhaps we can understand why no other place offers even that limited comfort.

The plan of *The First World War in Fiction* is commendable. It's hard to quarrel with a book that offers fresh readings by eighteen men and women of a greater number of English, American and Continental novels, many all but forgotten, or unknown outside their own countries, that in some sense take the Great War as their subject. If one wishes that space could have been found to include, say, treatments of Humphrey Cobb's *Paths of Glory* and Thomas Boyd's *Through the Wheat*, one is really usurping Mr. Klein's editorial prerogative and the perfectly sound choices of his contributors. Some of the books under consideration here, like *A Farewell to Arms*, enjoy an abundance of commentary elsewhere, because they have been seen to transcend War Literature and become a part of Literature; still, even these works profit from being regarded, more narrowly than is customary, as documents from the war. Other books have lain neglected for years, and whether this is proper or not varies from case to case. Michael Garrety offers an extremely convincing brief for the unjust neglect of R. H. Mottram's *The Spanish Farm Trilogy*, which he would like to see given some less peripheral spot in our permanent literature. By contrast, John Morris finds Aldington's *Death of a Hero*, despite a "great" third part, "*Cantabile*," to suffer, in the manner of a political pamphlet, from stereotyped and grotesque characterization, and an excess of undifferentiated anger and bitter-

THIS FAR BY FAITH

AMERICAN BLACK WORSHIP AND ITS AFRICAN ROOTS



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ness. This is a way of calling Aldington's book dated, and it is unlikely that many would dispute the judgment. (There is one prophetic moment, however, that should be recalled from *Death of a Hero*: Aldington writes, "Already one foresees the creation of Chairs in the History of the First World War to be set up in whatever civilized countries remain in existence after the next one." 1929! Is there anywhere an earlier mention of the First World War?)

To me, the most disappointing chapter in *The First World War in Fiction* is C. N. Smith's essay on Manning's *Her Privates We* (1930), not that Smith is by any means unperceptive as a critic. And it isn't that Smith doesn't appreciate Manning's book but rather that he doesn't appreciate it enough.

In conclusion, Smith endorses the judgment of Eric Partridge that *Her Privates We* was "uncontradictably the best English war novel," but consider the nice difference between that statement and what the English critic Walter Allen has written elsewhere, that "*Her Privates We* seems to me the best of the English war novels and to possess enduring merit." The difference lies in Allen's ascription to the novel of enduring merit; for him it is a great novel beyond being a great war novel; on the evidence, it remains for Smith a great war novel. I happen to think Allen is correct; as a matter of fact, I can hardly think of a novel I would more like to see reintroduced into print in America. If it is valuable to think of *A Farewell to Arms*, for a moment, as just a First World War novel, then it would be equally valuable to reverse the process with *Her Privates We* (as Garretty does with *The Spanish Farm Trilogy*) and try to think of it as an imaginative construction whose subject happens, as it were, to be the First World War. Then one would pay more attention to the extraordinary impersonality of *Her Privates We*; Manning's ironical detachment from his story; the tantalizing complexity of Bourne as an anti-hero; and the intricacy of his relationships with those

about him, men, women, soldiers.

The First World War in Fiction is a rewarding and valuable study of some novels; but perhaps what I have been trying to say is that what is needed is more reflection on the First World War and fiction. That a large number of men, possessed of greatly varying talents, and actuated by somewhat varying motives, labored very hard to give to their contemporaries and posterity their experiences on the Western Front is obvious; that these men were, with hardly an exception, not the great makers of twentieth century literature is incontrovertible; but that they were nevertheless, in their writing, adding flesh, if not vital organs, to this literature, and not merely creating a sub-genre outside it, appears to me imperfectly realized. Critical categories clarify the nature of literary achievement, and they aid often in its recognition. But they can, at times, also obscure it.

To offer a last brief illustration: William March's *Company K* (1933; Hill and Wang paperback) is surely regarded today merely as a war novel. But I cannot imagine that it is regarded much at all; the recent *Penguin Companion to American Literature* omits all mention of the author and his book, as do such standard studies as Richard Chase's *The American Novel and its Tradition*, Robert Spiller's *The Cycle of American Literature*, and Alfred Kazin's *On Native Grounds*. And it is probably true that March saw his book as a war (or anti-war) novel; his fictional *persona* Private Joseph Delaney describes his intention to his wife: "I want [the book] to be a record of every company in every army. If its cast and overtones are American, that is only because the American scene is the one that I know. With different names and different settings, the men of whom I have written could, as easily, be French, German, English, or Russian, for that matter."

Nevertheless, despite some flat writing, unconvincing deaths related in the first person by the men who are dying, and occasional instances of authorial forgetfulness (the company's comman-

der, killed in France, is seen later wandering about New York City), and without denying that it is grand and terrifying as a war novel, I find *Company K* of immense technical interest as a modern fiction. The novel possesses a loose chronological scheme; it begins in a training camp in America; moves to France, the battles of St. Mihiel and Meuse-Argonne, rear areas and Paris; and returns to the States, ending here in the early thirties. It has, also, a central dramatic action: the machine-gunning of some German prisoners by men in *Company K*. These features—"plot" and *catastasis*—may be seen as features of the traditional novel, but almost the first thing one notices reading the book is that its presentation of character is at deliberate cross-purposes with these conventions; the soldiers exist, they float in and out of the reader's field of vision, independent of the cohesive story being told. But, conventions aside, the story is hardly cohesive at all. It is rather a compilation of 113 episodes, ranging from half a page to nine pages in length (the average is about one and one-half), each the narrative of a different officer, NCO, or man in the company. Naturally, this allows March to display a full array of human motives, sometimes heightened by conditions of battle—courage, cowardice, greed, selfishness, toadying, and the like—standard operating procedure for the war novelist.

However, *Company K* explodes beyond war fiction when one sees how little these human motives ultimately matter, or to be more precise, it displays a mechanism that is not of the battlefield only but of civilization. Some brave men survive, others don't; some malevolent spirits die, others don't. Some men are scarred permanently by the war, irrespective of our assessment of their deserts; others hardly recognize it, even in France. It is all bafflingly random, and randomness is indeed the point: there is no authority over these lives, not March, not the constraints of the novel form, not the Army, not the war itself. There is sometimes a fascinating relationship

between what a soldier reveals of himself in his own vignette and what we learn of his fate, perhaps fifty pages later, from someone else, and this possibility demands attentive reading; but more often we never hear of the soldier again. The murder of the German prisoners affects scarcely a tenth of

the novel's characters, directly or indirectly. Nor is any sort of morality presumed to be an authority; with a multiplicity of perspectives playing on them, *Company K's* most heinous moments become morally problematic, but then so do its most benign. It is a very lonely and desolate and powerful book,

its formal discontinuity the image of modern despair.

American literature in the 1930s, not a rich decade for it, would be measurably smaller without *Company K*. It is much more than a war novel; so, I suspect, are many other war novels.

BOOKS

SACCO AND VANZETTI

JOHN DEEDY

The Never-Ending Wrong

KATHERINE ANNE PORTER

Atlantic-Little, Brown, \$5.95

It is easy to make a snap judgment in favor of Katherine Anne Porter's 50th anniversary memoir about Nicola Sacco and Bartolomeo Vanzetti, the good shoemaker and the poor fish peddler who went to their deaths in Massachusetts' Charlestown State Prison on August 23, 1927. Miss Porter was a part of the events. She picketed for Sacco and Vanzetti, was arrested and bailed to picket again, to be arrested and bailed anew, etc. And she was outside the prison gates the night the juice was thrown, twice. She has been silent since about the case, nursing her impressions and going about her business as exquisite short-story writer, accomplished novelist and campus celebrity, at the same time refusing to read any book or article about the pair until she had revised or arranged her notes on the trial and execution of Sacco and Vanzetti.

Surely out of the pristine preservation of a professional writer's feelings and impressions would come a memorable reflection, one that would satisfy Sacco-Vanzetti cultists as much as the recent proclamation of the Governor of Massachusetts removing the "stigma and disgrace" from the two. And if that proclamation left open gubernatorial judgment about their actual inno-

cence, then surely from Miss Porter would come a testament to the innocence of the two men who died for robbery and murder, but also because they were avowed anarchists, discomfiting ideologues and "foreigners." Surely, too, Miss Porter would convey something of the intensity of the period to generations that know Sacco and Vanzetti but dimly, if at all, and who may not suspect that even then the system could be perverted to cause a frightful miscarriage of justice. Certainly all these presumptions were justified by the title of her book.

Alas, the disappointment. *The Never-Ending Wrong* is sketchy and rambling, the confusions of a very old person whose interest in the case turns out to have been, and remains still, more institutional than individual—the probable innocence of Sacco and Vanzetti being secondary to whether they got a fair trial—and whose latter-day preoccupation is whether she was "used" a half-century ago by radicals (read Communists) seeking to exploit the fate of Sacco and Vanzetti for their own ideological purposes. As such hers becomes an almost reactionary memoir, and she herself a curious counterpart of the exalted Boston Cardinal, William Henry O'Connell, who like Miss Porter was a periphery character in the Sacco-Vanzetti story. O'Connell refused to intervene in the case—and he likely could have intervened effectively through Governor



Fuller to forestall execution—because among other things he too believed the case had been taken over by ideological opportunists. Besides, what right had he or anyone to intervene in the process of the law of the land?

Miss Porter, to her credit, parted company on that point. The process of law, more specifically its possible abuse, was precisely why she was involved; the problem was that she agonized about it long after agonizing made any sense intellectually. She put her body on the line, and for that history holds her honorable; it took no small amount of courage given the prejudices of the day. But in hanging herself up on the fair-trial issue, she isolated herself on a detail that, however lamentable, had early become academic. The fairness question was settled, and the fate of Sacco and Vanzetti sealed beyond doubt, the golf day at the Worcester Country Club when Judge Webster Thayer spoke of "those bastards down there" and how he was going to "get them good and proper." What proceeded from that point was sheer travesty, and seemed to call for

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some more germane concern than whether the niceties of the system were being observed. The ship was going down and Miss Porter casts herself in the role of one rushing about arranging the deck chairs.

Incidentally, Miss Porter in her book has Judge Thayer speaking in the past tense, a confusion of time that may help her explain *ex post facto* the nature of her witness, but it does nothing for accuracy. Judge Thayer betrayed his bias in 1921, while the trial was in progress, and his remarks quickly became a *cause célèbre* all their own. One didn't have to wonder whether Sacco and Vanzetti were getting a fair trial; one knew they couldn't get one with Judge Thayer.

A more substantive confusion occurs in Miss Porter's "afterword," the wrap-up section in which she wavers between the possibility that both Sacco and Vanzetti were guilty, that both were innocent, that "maybe" Sacco alone was guilty (this being arrived at with the help of Francis Russell's exotic hypothesizing over the "superhuman or subhuman silence" of Sacco's son Dante), and finally that Vanzetti surely was innocent. Miss Porter writes with regard to Vanzetti:

It is proven by testimony that he was innocent of murder. He was selling eels on that day, for Christmas. The Italian tradition of eating eels on Christmas Eve occupied his time all that day. He called on all the families he knew who were his friends, to deliver their orders for eels, and during the trial these people, when questioned, told exactly the same story.

But, of course, Miss Porter has confused the attempted Bridgewater robbery of December 24, 1919, with the South Braintree robbery of April 15, 1920, an evidentiary connection attempted by police and prosecution in an effort to establish a similarity of purpose, vehicle, method and ethnic background of the perpetrators involved in the two incidents. Vanzetti had been charged and convicted of the Bridgewater crime, despite all the testimony that he had indeed been selling

eels that day. But the point is this: No one was hurt, much less murdered, at Bridgewater while Vanzetti was off selling his eels; the robbery was foiled by guards, and the would-be robbers jumped in their touring car and sped off. The murders were committed at South Braintree, and although Vanzetti had an alibi for what he was doing that April day of 1920, it wasn't that he was selling Christmas eels.

A three-decades interest in the Sacco-Vanzetti case, and an acquaintance with a late defense lawyer of the trial, has long since left me convinced of the innocence of the pair. Sacco and Vanzetti were the victims of a political hysteria that was no less real, only less sophisticated, than that of the McCarthy era thirty years later. I wince, therefore, in deflating any argument, including Miss Porter's, that just one of the two was innocent. However if either or both are to be declared "innocent of murder" let it not be on the basis of some befuddled facts. The case is too clear and too much is at stake for that.

Obviously I read Miss Porter's book with great anguish—but I read it also with a certain fascination. Passages of her book, particularly those describing the death-watch outside Charlestown State Prison, are gripping in their suspense and almost poetic in their beauty. One is likewise grateful to her for glimpses, however fleeting, of other partisans in the case: of fellow-pickers John Dos Passos, Edna St. Vincent Millay, Willie Gropper; of anarchist Emma Goldman holding court years later at the Select in Paris; of Sacco's wife and Vanzetti's sister, the latter over from Italy to plead her brother's cause, receiving the "savage sympathy" of demonstrating crowds.

Vignettes such as these make Miss Porter's failure so much more agonizing. As the last of keen eyewitnesses, she could have left behind an important historical document. Instead she wills the world a thin and garbled memoir, beautifully expressed and deeply felt, but so much less than we might expect of anything from Katherine Anne Porter.

**Propaganda:
The Art of Persuasion:
World War II**

ANTHONY RHODES, VICTOR
MARGOLIN, Eds.

Chelsea House, \$30

GORDON C. ZAHN

As a coffee-table conversation starter or off-beat nostalgia item, the quality paper and the lavish color reproductions of propaganda posters may make this volume worth its price. If, as it appears, the author and editor had more scholarly objectives in mind, it misses the mark by a wide margin. Instead of the "definitive" collection promised in the promotional material, this is little more than an interesting, but clearly unsystematic, sampling of propaganda items including—in addition to the posters already mentioned—selected movie stills, phonograph record labels, postage stamps, and the like.

Wartime propaganda from all the major combatant nations is represented here, and for some reason a few of the early Nazi political posters are thrown in for good measure. Unfortunately, except for very occasional comments upon the aesthetic quality or the extent to which a given poster was or was not effective, no attempt is made to discuss or compare the different techniques or approaches in any depth. Some themes find expression in all settings: the "loose talk sinks ships" warnings seem a universal concern; more predictable, perhaps, are the gross and at times obscene portrayals by all nations of the respective enemies as subhuman, raging beasts of prey.

Too many very important areas are left virtually untouched. A background as an opponent of the war may have made this reviewer hypersensitive to the more obvious propaganda appeals to "the home front" that affected almost every aspect of civilian life. Those massive bond drives, for instance, always seemed to coincide so conveniently with dramatic battlefield developments. Later analyses suggest that their

purpose was more to contain inflation than to furnish the fighting forces with the tools to "finish the job"—a conclusion which, if true, should enhance their importance for a book like this. (One variation that is fixed in my mind is a shocking report of grammar school children being permitted to inscribe their names on a "bomb for Berlin" as a reward, or inducement, for buying war stamps instead of candy!) But there are so many other examples: the blue-(often enough gold-) starred service flags in the windows; the Army/Navy "E" pins so proudly worn by workers in the defense industries; housewives saving tin cans and planning meatless menus; the U.S.O. centers in every town of any size and the publicized "obligation" to provide private hospitality for lonely servicemen so far away from home. Surely any one of these deserved at least as much attention as the Disney cartoon, *Der Fuehrer's Face*, which gets no less than five mentions!

An even more serious flaw is the carelessness of the accompanying text, particularly so since Rhodes has done creditable history in the past. In the opening chapter alone there are enough slips to lead one to suspect that this finished product is actually the aborted version of a more ambitious project that went sour. The references to "corn" fields of the Ukraine may be excused with a tolerant smile (a mis-translation, perhaps, of the German word, *Korn*, meaning wheat?). But a declaration that "Goebbels shot his wife, six children, and himself" when, in fact, the parents *poisoned* the children and were then shot, at their request, by a compliant orderly is not so easily forgiven. But what are we to make of the confusion compounded which refers to Hitler visiting "his native land at Oberammergau" and mingling there with "the Austrian crowd?"

Whatever scholarship merit this volume can claim rests in the two essays (by other authors) included as appendix material. There is a useful bibliography, too; but even this omits some standard items. Most prospective buyers, I assume, will be interested (and

satisfied) in paging through the book and looking at the pictures. The reader who looks for more will probably share this reviewer's disappointment.

Which Way for Catholic Pentecostals?

J. MASSYNGBERDE FORD

Harper & Row, \$6.95

Charismatic Renewal and the Churches

KILIAN McDONNELL

Seabury, \$8.95

BERNARD COOKE

However one may wish to evaluate it, there is no escaping the fact that the charismatic movement has become one of the most striking phenomena in the traditionally non-Pentecostal Churches. Its very prominence and its "strangeness" have made it an object of suspicion and controversy. Judgments on it range from those who see it as the nucleus of a revitalized Christianity to those who consider it a dangerous deviation from authentic religion. Since apparently the need to develop some responsible attitude towards this new pentecostalism is unavoidable, books like those of J. Massyngberde Ford and Kilian McDonnell are most welcome.

Both Ford and McDonnell have unquestioned academic credentials, the first as a New Testament exegete, the second as an historical and systematic theologian. Both have long-standing and immediate acquaintance with the pentecostal movement. Both are witnesses to the attention paid by serious-minded scholars, particularly within Roman Catholic circles, to the contemporary emergence of charismatic forms of Christianity. But the books of the two authors here being reviewed are very different.

Ford's little volume is written out of the anguish that accompanies the present split within Roman Catholic charismatics in North America, a split that has received wide publicity in the past two or three years. She was one

of the earliest leaders in the movement, especially as it gained prominence on the Notre Dame campus; but along with a number of that early group of charismatic pioneers she has become alienated from the controlling "hierarchy" of the movement within the U.S.—though espousing still an essentially charismatic approach to Christianity.

Thus, her present book is written to make a case, written with passion and pain, but without rancor and with scholarly care. Whether one sees them as worries or as accusations, Ford's descriptions of the negative aspects of the more systematized charismatic movement (what Ford calls "Type I Pentecostals") do raise serious questions. The trend towards fundamentalism in faith, the submissiveness to male leadership required of women, the dogmatism and anti-intellectualism of the small leadership group, the separatist tendency towards forming conventicles of "true" Christians who have received Spirit baptism—these elements, if they really do exist, make one ask whether all that is happening in this "official" wing of the charismatic movement is fired by the Spirit of Christ.

Ford is very careful to point out, however, that there is another important and quite diversified manifestation of charismatic renewal in the Roman Catholic Church. Spread over many countries and only loosely united by links of mutual interest and informal communications, this broader charismatic movement offers (in Ford's view) great promise for the revitalization of Christianity.

In her final chapter Ford proposes what she calls "strategies for keeping the Pentecostal movement charismatic, flexible, and well within the bounds of the Catholic Church." Perhaps the last of her rules for Pentecostal poise reflects best the basic balance of Ford's presentation: "All of us must develop a sense of humor, particularly about our mistakes."

Kilian McDonnell's book is quite other. Its scope is much more limited in that McDonnell concentrates on

the phenomenon of "speaking in tongues"—though he situates this within the broader charismatic context. On the other hand, the treatment ranges far beyond recent happenings in the Catholic Church and studies the occurrence of glossolalia (and reaction to it) in the various Christian Churches in the last few decades.

Though McDonnell is basically a theologian and his ultimately theological purpose is quite apparent, he still deals very extensively in this volume with sociological and psychological studies of pentecostalism. This is, of course, a rather obvious approach, since so much of the suspicion or criticism of pentecostalism centers on the question of psychological abnormality and social deviance. However, it is rare to have the topic treated with as much care and balance as this book demonstrates.

McDonnell's basic approach is chronological, examining the successive scholarly and official church reactions to the charismatic phenomenon; and he traces a progression—both in outside judgment on pentecostalism and to some extent within the movement—from considering pentecostal forms of Christianity as odd enthusiasms which arise in reaction to psychological or social deprivations to seeing pentecostalism as a heightened expression of what is basically normal religious behavior. If McDonnell's conclusion is correct—and he does support it carefully and in detail—it means that the present charismatic revival is essentially

a force for the renewal of the Church.

We are certain to have many more books about the charismatic movement in the next few years. Hopefully they will match the level of careful analysis and presentation that is present in these two volumes, and so help all of us to understand and evaluate more accurately the pentecostal aspect of Christianity.



IN BRIEF

THE FACES OF GOD: REFLECTIONS ON CHURCH AND SOCIETY, by *Adrian Hastings*, *Orbis*, \$4.95.

These essays are Father Hastings's reflections about the Church and society a decade after Vatican II. He writes from his place "well inside the Roman Catholic communion," but with sympathy for those who have gotten discouraged and left it, and with hope for eventual union with those Christians who have never been inside it. His stance toward renewal is that of a moderate; the essays are thoughtful and well-balanced, the style lucid and attractive. However, as in other collections consisting of reprinted articles and lectures offered to different audiences for diverse occasions, there are insights which suffer repetition but remain undeveloped. One feels that Hastings hasn't done justice to them and one knows he could if he tried. He has the ideas for an excellent book and it is frustrating that he hasn't written it.

Especially interesting are his comments on the Church in Africa which he sees as having suffered particularly from efforts to streamline the liturgy. In general, Hastings deplores the fact that renewal worldwide has not sufficiently taken into consideration the diversity of cultures, social conditions, and individual and group needs. Those who expected a healthy respect for pluralism after Vatican II have been disappointed.

On the whole, Hastings displays admirable common sense, the exception

being when he allows himself to be carried away by mixed marriages: "Nothing is more truly sacrament than a loving, persevering marriage covenant which crosses the bounds of faith or race. This is rather the ideal of human and Christian marriage than the *Catholic Fireside* union of boy and girl from the same parish, the same street, the same sodality: as a model of marriage the latter may appear to border on the incestuous." Is this a celibate's excessively romantic view of marriage? One wonders. This is a curious statement from someone who otherwise hammers away that Churchmen have to be aware of cultural and social differences and not expect in liturgy or life to ignore or transcend them.

DOROTHY DOHEN

A CRICKET IN THE THORN TREE: HELEN SUZMAN AND THE PROGRESSIVE PARTY, by *Joanna Strangways-Booth*, *Indiana University Press*, \$12.50.

When Philip A. Hart died, his friends memorialized him as "the conscience of the Senate." To be the conscience of any group is a strange, perilous and probably unwanted occupation. If this is true in the United States, how much more frightening it must have been to be the conscience of a society as troubled as that of South Africa. From 1961 to 1974, that was the position in which Helen Suzman found herself.

We are thousands of miles from Johannesburg and we look at South Africa as a troubled land torn by the conflicting dreams of its black and white inhabitants. Not all blacks share the same dream, nor do all whites. Since 1948, when the Afrikaners won power and instituted *apartheid*, there has been a white opposition. It is an opposition that sees its destiny in a South Africa in which all groups share the power and the riches of that coun-



REVIEWERS

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try. By maintaining an unswerving allegiance to that dream—by standing for conscience, opposition members such as Alan Paton and C.F. Beyers Naudé have become legendary.

The parliamentary opposition to *apartheid* was in the hands of South Africa's Progressive Party, formed in 1959. For 13 years, Helen Suzman was the only member of the Progressive Party able to win a seat in parliament. She was the voice of her party, the outspoken conscience of the anti-*apartheid* dream. Finally, in 1974, six more of her fellow Progressives were elected. A pitifully small group, to be sure, but needed now more than ever before.

Joanna Strangways-Booth has written a biography of Helen Suzman. Not the biography—it is too early for that, but a book that will hearten its readers with the knowledge that the Philip Harts and Helen Suzmans walk among us. A modern society without them is too ghastly to contemplate.

STU COHEN

CHALLENGE TO THE CHURCH: THE CASE OF ARCHBISHOP LEFEBVRE, by Yves Congar, *Our Sunday Visitor*, \$1.95.

It is sometimes said that while liberal theologians have been formulating heresies with impunity a conservative like Archbishop Lefebvre is shot down immediately. There is something to the complaint. It is clear enough from this oddly excited little book that Yves Congar does far more than he wishes to do. That is, the principles he invokes, quite rightly, to establish that Archbishop Lefebvre *et sequaces eius* have put themselves outside the pale, would, if constantly applied, give the good archbishop lots of the kind of company he does not want to keep. Consider these parallels: as ostensible point of contention, the Mass of Pius V or contraception; the real point of contention, the refusal to accept the teaching authority of the Church. As for the missionary bishop involved (Lefebvre's see is Dakar), remember Archbishop Roberts? Lefebvre says the Pope is out of step with the Church and thus in

heresy. I recall reading that Paul VI, not accepting the "consensus of the faithful" on contraception, was a heretic. *O tempora, o mores. Plus ça change, etc.* It is increasingly clear that the buggies with the fringe on top are to the right and the left of us, and pretty well indistinguishable besides.

RALPH MCINERNEY



CORRESPONDENCE

(Continued from page 547)

As a history professor, I would think that Mr. Vescey would do well to substantiate his material in the future before making inaccurate statements which will be accepted by most people as authoritative.

(REV.) WILLIAM J. KELLEY, S.V.D.

Divine Word Missionary

REPLY: I thank Reverend Kelley for his promotional statement regarding the Society of the Divine Word; however, I do not understand his contentiousness, since he agrees with my statement that American SVDs were officially segregated until the 1950s.

CHRISTOPHER VECSEY

Patience, Patients

Springfield, Ill.

To the Editors: In my July 22 column there is a confusing typographical error. Dr. Elizabeth Kubler-Ross is quoted as writing that "one of our patients had died during an interview." That should have come out, "none of our patients has died during an interview." A correction might at least relieve future patients. JOHN GARVEY

Queen's English

Middlebury, Vermont

To the Editors: How annoying it must be to edit a magazine and then have to read niggling comments like the one that follows.

Why in the name of all that's holy does Sylvia Crane on p. 395 of your 24 June issue, in her very interesting

article on China, refer to Hua Kuo-feng, a man, as "chairman," and Teng Ying-chao, a woman, as "chairperson?" Common Cause used to do the same thing; men heading their committees were "chairmen" and women filling the same roles were "chairpersons." In the Association for Asian Studies, to which I belong, men and women who fill such positions are both "chairpersons" but I have never yet heard any member of that organization refer to the Great Helmsman as "Chairperson Mao."

As has been pointed out a number of times by pedants interested in maintaining the integrity of the Queen's English, the suffix "—man" is sexless. But even if the abomination "chairperson" must be used, then let's use it both for men and women; isn't that the point? . . .

Now that I have struck my blow for the English language and have engaged in the kind of irrelevant pedantry for which academics are noted, I will shut up.

NICHOLAS R. CLIFFORD

P.S.: I resisted the temptation to correct the editorial in the Vermont *Catholic Tribune* this week, which, in attacking Hans Küng, deals with the tensions which exist between "theologians" and the "episcopacy." There is no sense in fooling around with invincible ignorance.

Classified

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In process of formation: Rosebud International Magazine. Objective: to encourage prisoners worldwide to turn to Jesus for help, love, etc. and to offer good reading material to prisoners free of charge. Funds and correspondents needed. Address Dale Berthon, Rosebud International, Box 8-28455, St. Cloud, Minn. 56301.

Viewpoint

Viewpoint to *Roe v. Wade*—The Legal Principles of the Founding Fathers and the Supreme Court by Edward J. Melvin C. M. \$1 to Pro Life Coalition of Pennsylvania P.O. Box 121, Jenkintown, Pa. 19046.

Nurse Training

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